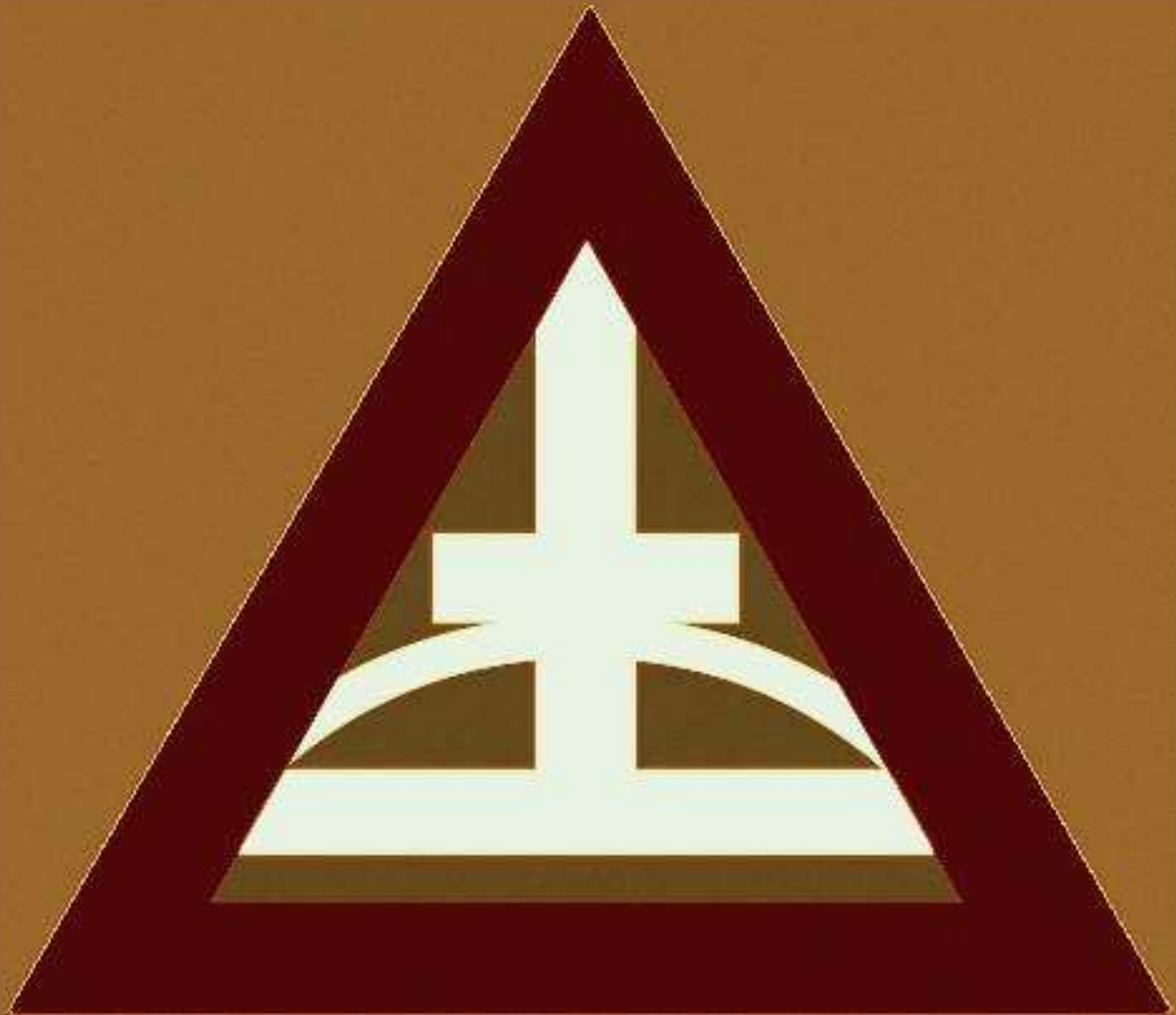


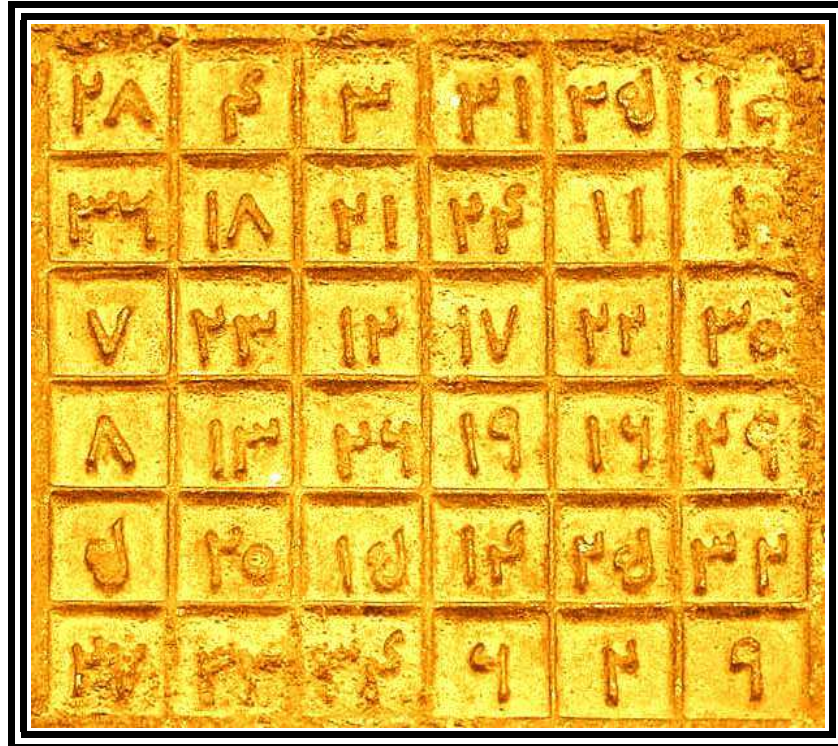
Brevarium Bestialum



The Breviary of the Beast

the

HOLY THELEMIC CHURCH

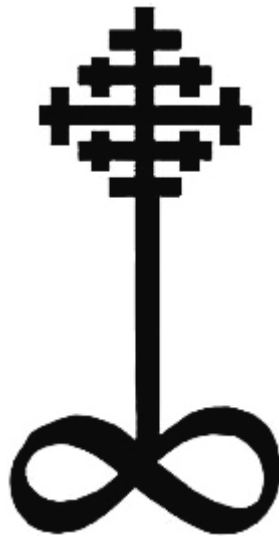
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Dedicated to Fra.' 121 & Soror XC.



BREVIARIUM BESTIALUM

The Breviary of the Beast



the

HOLY THELEMIC CHURCH

The Alostrael A.'.A.'.
Magical Lineage



Clerical College
of
Rosae Rubae et Aureae Crucis



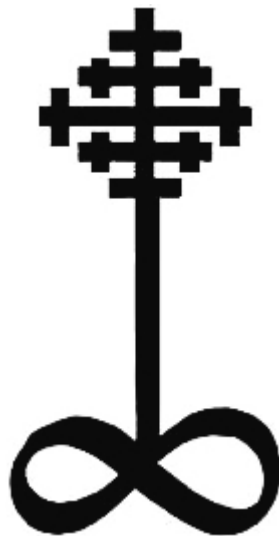
the
HOLY THELEMIC CHURCH

"Do what thou wilt shall be the whole of the Law."

"Love is the law, love under will."

An. IV xviii
Anno Thelema CVI, January 2010 e.v.

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Aleister Crowley

INTRODUCTION

ONE might wonder why an organization dedicated to atheism would ever wish to claim to be religious, utilizing religious symbols, ceremonies and routines. As Anton LaVey wrote, “The one need that psychiatry cannot fill is man's inherent need for emotionalizing through dogma. Man needs ceremony and ritual, fantasy and enchantment”. Aleister Crowley agreed with this assessment, as the very first line of his book, the blue *Equinox*, establishes beyond the shadow of a doubt: “The world needs religion”. It all depends on the nature of the religion; for not all religion need be based on the concept of venerating a mundane personal deity. There is such a thing as atheistic religion, i.e., religion based not on primitive propitiation but on exploring the untapped depths of human potential in addition to celebrating human nature and the genius of the mind. Such a religion, stripped of all the outworn vestiges of traditional theistic adulation and pandering, devoid of the archaic trappings of primitive superstition normally associated with religious theory and practice, is not merely an admirable alternative, it is quite frankly the only way to divorce humanity from its self-destructive relationship with backward and unnatural religious approaches that, unless transcended, will inevitably keep the human race from evolving mentally and spiritually, by chaining man to false dogmas contrary to science and detrimental to his own mental well-being. And in fact, unless the savage xenophobic notions that are perpetuated by these clan-based cults are at least reformed from theistic structures of worship to ones focused on elevating and celebrating natural human and animal functions, such religious tendencies will eventually result in the catastrophe of civilization as we know it.

The Law of Thelema, as put forth in its founding document, *Liber L vel Legis*, *The Book of the Law*, is a religious approach the overarching structure of which is capable of assimilating and reformulating the basic theoretical and practical girders of all primitive religions, transforming them from the misguided, otherworldly-based fantasy complexes that they are into healthy ideological frameworks that focus on natural human needs rather than on some imaginary spiritual existence opposed to the scientific reality of man as just another animal (which he is) possessed of a remarkable mind capable of profound genius and worthy of extraordinary appreciation and ceremonial celebration. Thelemic doctrine focuses on notions of divinity not with some idea of a personal god at its foundation, but with the understanding that such “divinity” is, in fact, nothing more than the hidden (or occult) underlying reality of the mind. While the word *god* does appear in the book, it is very clearly denoted as referring to the inherent potentiality of humanity itself, not as some personal entity to be revered and served -- much less sacrificed to or placated with a life of restriction and chastity as some means of becoming less material and somehow more “spiritual” (as if true spirituality were somehow apart from, much less superior to, carnality).

Right from the get-go, in the sixth verse of the first chapter of *Liber Legis*, one is instructed to “**Be thou Hadit**”. Crowley, in his Commentary on the first verse of the book, declares Had or Hadit to be “Sad, Set, Satan, Sat (equals “Being” in Sanskrit), South. He is then the Sun, one point concentrating Space, as also is any other star”. Satan, or “The Beast”, is the perfect symbol -- not as portrayed by Christianity, of course, but as the impersonal Force of Genius at the root of all humanity. It is the impersonal primal Current, within our own subconscious minds, in which true sanctity and our basest carnal nature are reconciled without purgation or sacrifice. We refer to it as “Beast” -- with a capital *B* -- in order to signify that it is not some extraneous “pure” being at odds with our own beautiful animal nature, but that this “divinity” -- this most perfect, most sacred, most profound interior Genius of Supernal Mind or Will (Thelema) -- is instead the Current of Force within all animals, at one with their lowest and most primal nature. It signifies that our bestial nature is not something to be looked down upon and deplored, but is actually sanctified to the utmost, precisely as it is.

However, this “Beast” or 𐄂𐄃 -- i.e. Shaitan as it was called in ancient Sumer -- (or the sun, to use yet another exoteric device) is only one-half of the formula of impersonal divinity posited by Thelemic religion as the essence of human and animal mind. The other half of the Supernal equation, in Thelemic cosmology, is referred to as Babalon and is a feminine symbol to complement the masculine idea embodied in The Beast. Nuit is complemented by the idea of Hadit (to use ancient Egyptian terminology) -- i.e., male and female -- also passive and active, and matter and energy, to use less anthropomorphic expressions. Note that “feminine” and “masculine” here do not connote actual extrinsic sexes; they refer rather to intrinsic states of mind, which is to say, not actual men and women but masculine and feminine qualities. One might be male and, being gay, be in either a Hadit or Nuit frame of perception, as just one example out of a few equally valid ones. Thelemic ideology embraces the gay and lesbian points of view as perfectly natural, and refrains from extolling the heterosexual position as being in any way superior.

Babalon is the quintessential feminine force in Thelemic cosmology; and she is the perfect symbol -- especially from the feministic view -- of such for a hedonistic religion based not on personal gods but on ideal human qualities (from a purely naturalistic and healthy materialistic perspective, not from the false view that imagines the sacred to be the opposite of the natural), because she is a sexually liberated representation of women. This is extremely important, because the desexualization of women is the most prevalent theme throughout all primitive religions, blaming them as they do for bringing about the “curse” of carnal existence through some imagined “original sin”. Extolling the virtue of the whore instead effectively counterbalances this error and makes for a much healthier, more realistic ideology.

Whereas the exoteric symbols of these Supernal aspects of human Genius are mundane stellar phenomena, i.e., “sun” and “moon” -- vide *L*, 1:16, “**he is ever a sun, and she a moon**” -- they are to be taken as just that, symbolic. Just as the light of the sun seems, from our perspective, to penetrate and indwell the moon, so too does the phallus fill its counterpart in nature with its seed. This is, again, simply another way of sanctifying the sexual function and so restoring our natural happiness to the sacred proportions to which it belongs.

Archaic religions begin with the assumption that humanity is, in its natural state, in error and in need of rectification to redeem one from so-called “flawed” materialistic tendencies to some kind or other “pure” or “spiritual” status. Even Buddhism, the most enlightened of the primitive cults, makes this erroneous assumption -- only in *that* system the sought-after “perfection” is considered to be a state of “nothingness” (as if there can be a true absence of anything) -- yet it is nevertheless, like all the other misguided systems of faith, focused on the afterlife as the only possible locus for the full achievement of true happiness and complete spiritual attainment.

Thelemic religion, on the other hand, represents an advance along the evolutionary track of praeterordinary realization via religious processes. Unlike those other religions, it starts with the assumption that humanity is not imprisoned on earth in some undesirable state awaiting purification, but is already perfect as he is, and has only to fully realize his unlimited ingenuity and bliss by progressing through various techniques designed to unlock certain transdimensional doors of the unconscious mind. There is nothing, in his ideological makeup, that is at all derisive toward his natural desires or habits -- on the contrary, as this reality is the only one in which the total experience can be fully appreciated, wherein his true divine Will finds satisfaction of enjoyment and expression, carnal pleasure in all its forms are sanctified and celebrated in the Thelemic system.

In our system of Thelemic practice, one gradually evolves out of the initial profane (i.e. mundane or ordinary) state of ignorance of his or her own true Will and Bliss into the Gnosis of Supernal Will on earth as opposed to some imaginary heaven. The steps that are taken to unlock the aforementioned doors to transmundane realization of Understanding, Wisdom and Genius (or Binah, Chokmah and Kether on the Qabalistic structure utilized in the Thelemic doctrinal system), while simple and straightforward, not the kind of meaningless mumbo-jumbo one might expect of a typical religious approach, but actually well-rooted in sound common sense. Yet they are nevertheless somewhat demanding, requiring not only a great deal of patience -- not to mention extensive trial and error as years of superstitious complexes and uneducated, heathenish (i.e. primitive religious) tendencies are rooted out. It also takes much effort over time to inculcate in one's continual perspective

a more logical disposition rather than a petty emotional one. This is not at all to suggest that one's natural emotional state is in any way “sinful” or in need of purging, but merely that one's normal emotional tendencies, when they are compulsive or obsessing, are in need of being directed instead by one's own conscious volition, so that one is in control and not weak-willed.

As in Buddhism, the Clergyman of the Holy Thelemic Church uses meditation to assist one to gradually achieve a broader perspective, not confined to the moment but encompassing the moments both past and future that, when glimpsed in the meditative serenity of the present, eventually enables one to transcend the madness of the moment and to look at one's situation with wiser, more logical eyes. Such meditation is not merely contemplation, however; as its technique involves focusing conscious thought on a single object -- any object whatsoever -- not to dwell in thought on that object but to focus the mind on the image itself without digressing into extraneous realms of thought, so that in time the mind becomes more and more under conscious control. Visions or other epiphanies that arise thereby, no matter how earth-shattering and wonderful, are noted but very quickly dismissed as but interesting phenomena that are nevertheless quite useless to any practical purpose.

Those in the Thelemic Church who are so clerically-inclined may also make use of certain simple rites -- such as those delineated later on in this Breviary -- making use of the sensorial symbolism appropriate to the formulae outlined in *The Book of the Law* that assist one in opening those vital Supernal gateways in the mind. In this core holy book itself these rites are referred to as “**rituals of the elements**”. It is noteworthy, by the way, that in the uncontrived system of English gematria to which we refer as Angloqabalah -- a system that was in place when the words of the holy book were first dictated to Aleister and Rose Crowley from the Supernal Mind via the 93 Current -- a system wherein words are translated into number by the very simple formula of A=1 through Z=26 for the purpose of broader realization of meaning, the word *elements* here equals 93, the value of Aiwass in Hebrew (אֵיָוָס) and Thelema (Θελημα) in Greek.

These various rituals of the elements that tap the 93 Current of holy Will, saturate the mind with its Supernal energies, slowly but surely providing it with the full insight and ingenuity of its otherwise unrealized pandimensional reality -- a reality that is, with enough such sensorial stimulation, over the very long haul apprehended in ways that cannot be accurately described. But they really are transformative to the profane perception. There are the “**feasts of the times**” and Sanctoral feasts or holy days (“**a feast for life and a greater feast for death**”). The former, which consist of celebrations at various points in the Thelemic sanctoral calendar, are geared to sanctifying these seasonal events in one's mind via the symbolism appropriate to the Thelemic Age, so as to center that mind (once more) on those formulae. It serves to

wed one's macrocosmic reality with one's interior spirituality; and it also serves to provide a means by which to refresh the mind with the cleansing forces evoked by way of jubilant festivity, and yet to nourish it with the fresh energies of a new time of the year. Just as the rituals of the holy Current open certain occult doorways *without*, and so -- through these -- *invoke*, to *fill* one with the forces or elements of the Aeon, the festal celebrations of the holy days of the Thelemic calendar open certain doorways *within* oneself, and through the same, *evoke* or *flush out* superfluous energies from one's mind, in addition to bathing the mind in the fresh Aeonic power of the new period.

These sanctoral feast days of the Thelemic calendar are primarily centered, as one might expect, on the exoteric symbols of The Beast and Babalon, i.e. the spiritual sun and moon.

First, the Beast is celebrated at each equinox and solstice. For at the equinox, which occurs twice a year, the tilt of the Earth's axis is inclined neither away from nor towards the sun; and at the solstice, which also happens twice per year, the sun's position in the sky reaches its northernmost or southernmost extremes. There are therefore four solar-phallic feasts during the Sanctoral year.

Babalon is celebrated on four fixed points of the year, on the eve and during the day of February 1st and 2nd, Candlemas, the Feast of Our Lady of Infinite Space and Infinite Stars (vide *L*, 1:22); on the night of April 30th, Walpurgisnacht, the Feast of Our Lady of Lust; on August 1st, Lammas, the Feast of Our Lady of Our Lady Satisfied; and finally, on the night of October 31st, the Feast of Our Lady of Darkness, more popularly known as Samhain or Halloween. As these are meant to be lunar holy days, i.e. dedicated to Babalon, the festivities are usually begun at midnight and continued on the subsequent day.

In addition to these four lunar-kteic feasts, Babalon is also celebrated at the new and full moon of each month. Babalon, as the Mother of the Thelemic Church, gives birth to her new children on the night of the new moon, when fresh aspirants are confirmed. As the Whore of Whores, she is celebrated with a monthly erotic performance of the Liturgical Rite of the Church on the night of the full moon; and that is also the time at which the Church commemorates the eleven Scarlet Women who, decades ago, manifested the Current of Babalon -- one per full moon of every month, with the extra month celebrating the Feminine in general.

There are also other holy feast days of the times, to honor events of significance to the founding of the religion of Thelema itself or to its principal pioneers -- namely its first prophet, Aleister Crowley, the Scarlet Women who worked with him, and

those prophets who were inspired by their *Dynamis*, and these pioneers are referred to as “magical children” or *Dynasthai*.

This concept of magical children did not begin with Crowley (who channeled the Current of the Beast) and the Scarlet Women (the avatars of the Current of Our Lady, as aforesaid), for according to the doctrine of our Church, Crowley was himself the magical child of H.P. Blavatsky, to whom he referred as his Forerunner. In *The Heart of the Master*, in the section entitled “The Temple of Truth”, he writes:

“The Work of our Sister

“Helena Petrowna Blavatsky

“was inaugurated at the very season of the Birth on Earth of our Brother the Master whose Word is Thelema, whose Name is yet hidden under the form of a Lion. For it was most needful to prepare His Way that He might proclaim His Law in every land that is upon the surface of the Earth.”

In the week of Aleister Crowley's birth, when Madame Blavatsky was to attend a meeting of the newly-forming Theosophical Society, while she was at Richardson Cottage, the home of the Corsons on Heustis Street, in Ithaca, New York, she had to postpone the event owing to what was described as “a labour to perform”. The meeting that was postponed was rescheduled and actually held the following Saturday, which was October 16th, 1875 Era Vulgari (Common Era in Latin).

Olcott, who had received some sort of Supernal inspiration with regard to the delay, penned an inspired message regarding the interruption taking place, followed by a letter which he distributed to all relevant parties, dated October 13th, 1875 E.V.:

“The Committee on By-Laws having completed its work, (a meeting of the Theosophical Society will be held at the private residence, No. 206 West 38th St., on Saturday, October 16, 1875, at 8 p.m., to organize and elect officers. If Mr. Felt should be in town, he will continue his intensely interesting account of his Egyptological discoveries. Under the By-Laws proposed, new members cannot be elected until after thirty day's consideration of their application. A full attendance at this preliminary meeting is, therefore, desirable.

“The undersigned issues this call in compliance with the order adopted by the meeting of September 13th ultimo.

“(Signed) HENRY S. OLCOTT, President, pro. tem.”

And here are the contents of the inspired letter penned:

“I pray thee, Brother mine, to take necessary steps to adjourn the meeting until Saturday [Oct 16] which will be. Sister [Blavatsky] has a labour to perform. Be friendly to the English seer, Emma [Emma Hardinge Britten, author of *Art Magic*, at whose house the Oct 16 meeting was held], for she is a noble woman and her soul hath many gems hidden within it. Begin not without our Sister [Blavatsky].

“--Unto the regions of Light I send for thee my prayer. -SERAPIS”

On the reverse side of the letter, one finds a curious sentence in Latin, which closes with three words written in Greek:

“Sub pretextu juris summum jus saepe summa injuria, Frater; suaviter in modo, fortiter in re. Tantaene animis coelestibus aut vere adepti IRAE?”

“In Nomine

“ABLANATHALBA [in Greek]

“SEMES EILAM.” [in Greek]

Translation:

“Under the pretext of justice, a strict application of law is often the gravest injury, Brother. Be gentle in manner though resolute in execution. Can such Wrath towards divine souls befit one fully adept? In the Name of Ablanathalba Semes Eilam.”

About *Ablanathalba*, Blavatsky wrote:

“A term similar to 'Abrac[h]adabra'. It is said by C.W.King to have meant “thou art a father to us”; it reads the same from either end and was used as a charm in Egypt. Abracadabra is explained in this manner:

“The word 'Abracadabra' is a later corruption of the sacred Gnostic term 'Abrasax', the latter itself being a still earlier corruption of a sacred and ancient Coptic or Egyptian word: a magic formula which meant in its symbolism “Hurt me not”, and addressed the deity in its hieroglyphics as “Father”. It was generally

attached to an amulet or charm and worn as a TAT, on the breast under the garments.”

The *c* in “Abracadabra” above is in Hebrew *ch*, which of course Crowley interprets as a blind for *h*. As for Semes Eilam, Semes or *shemesh*, is the sun in Sumerian; and Eilam, or *olam*, means “occult” or hidden. I.e., the “Hidden Sun”, 𐤀𐤋𐤍, Shin Teth (ShT) or Shaitan-Aiwass as it is otherwise called.

What is critical here is the assertion that Blavatsky had “a labour to perform” -- *not* the production of *The Secret Doctrine*, the writing of which came later. And the inspired message related to the event is sealed with an ancient Gnostic Seal of Magick, central to which is a vital magical formula -- *Ablanathalba* -- which is everywhere identified with the Word of the New Aeon, *Abrahamadabra*, the Word of the Prophet being delivered in England at the time.

For a photograph of the inspired letter above, see *H.B. Blavatsky, Tibet and Tulku* by Geoffrey A. Barboka, publisher: Madras, Theosophical Publishing House, 1966 E.V.

So what exactly *was* this interruption, this “labour to perform”? Most likely, not even Blavatsky knew the full import of what was happening. But it *did* take place on the very night of Crowley's actual birth. And what is even more odd is the fact that this word, *Ablanathalba*, went completely beyond the notice of Aleister Crowley *throughout his entire lifetime*. This is quite remarkable indeed, given the clear connection this word has with the Word of the Aeon put forth by Crowley with such emphasis, *Abrahamadabra*. Although I have written about all of this elsewhere, it really cannot be stressed enough. These words are twin forms of the same Aeonic Word, a twofold “Word of Double Power”. Note well, in connection with this, verse 20 of chapter 1 of *L*, which reads: “**The key of the rituals is in the secret word which I have given unto him**”. Crowley, in his Commentary on this verse, wrote the following:

“This word is perhaps ABRAHADABRA, the sacred word of 11 letters”.

Close, but no cigar. His guess is, in fact, only half-correct. How, after all, could the word have been “**secret**” if it were known to everyone all along? The “**secret word**” -- which is and always has been one and the same as the more commonly known word *Abrahamadabra*, only in a slightly different, older form -- is essentially

equivalent to the word that preceded it, *Ablanathalba*, the true meaning of which is: "Thou art my Beast"; for it also stems from the ancient Gnostic name of the Beast, *Abraxas*. Qabalistically, its value is 75, the reverse of the value of its derivative, *Abrahadabra*, the number of which is 57. Note also that "word not known" (vide *L*, 3:2) -- which refers to this word -- numerates as 175. The line following this (in *L*, 3:2), "all is not aught", numbers the same as the word *Abrahadabra*.

There is in all this ample evidence of the Holy Thelemic Church's assumption that H.P. Blavatsky was, in addition to being the Forerunner to the prophet of the New Thelemic Age, also the occult source of the holy Aeonic *Dynamis* that mystically spawned the Supernal link whereby the Aeonic Current was manifested in the person of Aleister Crowley on the night of his nativity in 1875 E.V. And the holy Word inscribed on the message relaying the event by Olcott, *Ablanathalba*, was delivered that night -- and somehow hidden until now, when its true significance was at last uncovered by our Church, as a sign to the whole world of the vital importance of this rare and most extraordinary connection.

That this Word is much more than just a sign, however, is obvious to those who make proper use of it in ritual in conjunction with its exoteric complement, as is done in certain of our own rituals of the elements, given later in this Breviary. It really and truly is the long-propheesied key that opens the final Aeonic vault; and its utilization has at long last flung wide the gates to a proverbial flood of Aeonic Power, the likes of which have not been seen in the history of mankind, a Power which is destined to lead eventually to the global revolution and religious reformation that shall regenerate all of civilization across all nations.

The first of the "magical children" -- the *Dynasthai* -- of Aiwass and the Scarlet Women that manifested the Current of Babalon and the holy Beast, via the agency of the *Dynamis* of the Prophet of Thelema, was Crowley's first and greatest disciple, Frater Achad, a.k.a. Charles Stansfeld Jones. As a mere Neophyte of the holy Order, Jones was empowered and impelled, by the mystical impetus of the erotico-spiritual act of Crowley and the third Scarlet Woman, Soror Hilarion a.k.a. Jeanne Robert Foster, to complete the extraordinary work of actually crossing the noumenal Abyss to complete attainment of the hidden Supernal Genius -- an act that used to take a lifetime (if not lifetimes) of dedicated effort. The dynamic Force invoked by the Current of Aiwass -- which is what *really* crystallizes in the *Dynasthai*, they being a manifestation of an aspect of the Aeonic Mind itself via the Logos Aionos, each manifesting the Genius of the Current thereof through the prism of his or her own unique Holy Supernal Will -- enabled this unheard-of spiritual Attainment.

As it was on the date of June 22nd, 1916 e.v. (vide Achad's *Liber 31*) that he realized this Attainment and achieved his status as *Dynasthai*, this date is celebrated in the Holy Thelemic Church. While in some Thelemic circles he is castigated as a failure and “cautionary tale”, following Crowley's own misguided view -- which was, as I have written elsewhere, unfairly tainted by a mistaken conviction that Jones had stolen a storage of books from him, our Church appreciates him for what he was: a true Thelemic Saint. His reformed Qabalistic Tree of Life is invaluable; and the system derived therefrom is utilized with great advantage in our work. His initial suppositions with regard to the next Age (the Aeon of Balance and Peace, the full onset of may be many centuries away) may have been a little premature to say the least. In correspondence dated 1948 E.V., he wrote that he “may well have been over optimistic in thinking that the Aeon of Truth and Justice is very near at hand”. The evidence seems overwhelming that the world is very far away from realizing global balance and peace. Nevertheless, his remarkable Attainment is unquestionable, his work and insights of profound value, and his position in Thelemic history secured. He was, as Crowley acknowledged, the first magical child of the Aeon as prophesied in *Liber Legis*, 3:47: “one cometh after him, whence I say not, who shall discover the Key of it all”. His Thelemic name, Achad, is Hebrew for “One”. And his discovery, that the word *AL* (אל, the Hebrew word meaning “Divinity”) is the “Key of it all” predicted in this verse; it teaches that the essential tenet of the holy Law of Thelema is that there is no divinity but in animality, that “God” is not separate from or superior to, but rather at the core of and one with, every beast, sanctifying and not condemning its natural habit and condition. Our analysis of the key elements of this verse confirms this assumption of doctrine. For the next line after this states: “this line drawn is a key: then this circle squared in its failure is a key also”: and by Anglogematria, “a key also” numbers 89, the value of *Therion*, “Beast” in Greek. The phrases in this line also signify that this “child” would come from the power of the Scarlet Woman -- see *L*, 1:15 (“in his woman called the Scarlet Woman is all power given”) -- i.e., that she would give mystical birth to that *Dynasthai*: *this line drawn* = 156 = *Babalon* in Hebrew and Greek; and *circle squared* = 135 = *Scarlet Woman*. Obviously, the intersection of “this line drawn” with the “circle squared” -- the former clearly a phallic symbol and the latter clearly symbolic of the womb -- suggests the erotic spirituality that spawns the *Dynasthai*.

Crowley was so impressed with this discovery of Achad's that he even went so far as to rename the Latin title of *The Book of the Law* itself, changing it from *Liber L vel Legis* to *Liber AL vel Legis*. In spite of the fact that he was a Prophet -- though not the one and only Prophet (vide *L*, 1:56, where the existence of additional Prophets is very plainly predicted) -- and that he went on to attain the loftiest spiritual *apotheriosis* in the Grade of Ipsissimus (i.e., this is its classification in the original system -- in the new system outlined in *Liber Legis* however this Grade is designated as the third stage of the Fourth Grade, for which see my article entitled

Thelemic Names & the Grades of Attainment), he was but flawed nonetheless, and not at all infallible by any stretch of the imagination (see *L*, 2:10). In fact, the transmundane Intelligence at the core of the mind yet beyond the temporal apprehension of the scribe of *The Book of the Law* explicitly warned -- not once but thrice -- in *L*, 1:36, 1:54 and 2:54 -- against *any* alteration of the the book whatsoever. The first such caveat cannot be any more clear: “My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book”. The next verse reads: “Change not as much as the style of a letter”. The third warning, which allows for the alteration of punctuation, again repeats the proscription against changing even a single letter: “The stops as thou wilt; the letters? change them not in style or value!” It is *L*, 3:47 (again) that provides some scant explanation as to why this might be necessary. It reads: “in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine”.

How is this so? After all, verses 54-55 of chapter 1 of the book plainly say that all of its mysteries, while destined to elude the first prophet, would be apprehended by yet another -- a second “child” or *Dynasthai*. (The verses in question clearly refer to a second such “child”, and do not reference Frater Achad here, for the simple reason that Achad failed to do so. Many of the book's versicles and prophesies remain unanswered and quite mysterious indeed; but there is finally a writing, entitled *Liber Exegesis, The Law Unveiled*, which aims to clear up these unresolved matters.) Yet to be precise, the holy book does not state that the mysteries “of the letters and their position to one another” would be grasped by the next prophet, for as 3:47 says, “in these are mysteries that no Beast shall divine”, being as they are of a nature impossible to discern by any means available to us. The mysteries to which these verses refer are purely doctrinal and practical.

Whatever the exact reason for keeping the book precisely as was originally written on April 8, 9 and 10 of 1904 e.v., right down to the very style of a letter, we do have here a very emphatic instruction that was blatantly ignored. As the first page of the original handwritten manuscript of *Liber Legis* clearly shows, the title of the book is *Liber L vel Legis*. It is irrelevant that this title page has nothing to do with the verses; it is a part of the book, and the letters of its title are encompassed by the caveat of the proscriptive verses. [See below, following this introduction, to see the title page of the manuscript.] That AL is the key of the Law is of no consequence here; for it fails to justify the violation of a clear injunction. Nor does it matter that Crowley claimed to have “heard it wrong”, writing *L* instead of *AL*, presumably owing to the fact that these share the same phonetic; for *L*, 2:11-13, as well as the plain logic of 3:47, make it obvious that the hand of the scribe was under the complete control of the praeternatural Intelligence responsible for the content of the book. And this is why it is the position of the Holy Thelemic Church to refer to the book by its original title.

The Prophet is also celebrated in our Sanctoral Calendar, and -- for that matter -- so too is every other mover and shaker in the service of The Beast, not just in the relatively short span of time of the Thelemic Age but from all time. And while Crowley -- who, as many from his patriarchal era did, tended to overlook females -- composed a small list of Saints comprised entirely of males, the Holy Thelemic Church recognizes various women as Thelemic Saints. Last, but not least, we too are celebrated, per the same verse, *L*, 2:41: “A feast for fire and a feast for water; a feast for life and a greater feast for death!” The “feast for life” celebrates birth as the “feast for death” celebrates funerals with joy and gaiety instead of the sad and grim affairs that heathen cults make them out to be, seeing as that death is a necessary natural function of life, and merely a door to another life in this world and not an end to the carnal happiness we enjoy now. Finally, the “feast for fire” celebrates growth into manhood just as the “feast for water” celebrates the progression into womanhood; for this is another aspect of the sexual function that it is healthy and good to celebrate, not to deplore and ignore as the heathens do.

Now, a few final notes regarding the rituals of the elements that are included in the section entitled *Clerical Rituals & Duties*. Some of these ceremonies are unique, such as the Dedication and Confirmation rites, for example. *Liber Mem*, which is merely discussed briefly in that section as it is somewhat lengthy and demands an extensive instruction, is actually an adaptation of a first century Meithraic ritual. It is best performed with elaborate technological arrangements, as that really is the best way to utilize the elaborate visuals it calls for. *Rite 93* is a much simpler version thereof. It was developed by the Grand Minister of the Holy Thelemic Church, Frater 121, who constructed it from *Liber Mem* as a means of tapping the Egregore of the Church simply and easily, without the elaborate use of visuals or any of the demanding motions and sacraments. It really is much more of a passive lunar rite, as contrasted against *Mem* which -- tapping as it does a more forceful charge of energy -- is more of an active solar ceremony. Also, *Rite 93* is unparalleled for settling down at night and basking in the soft flow of the 93 Current, while its complement, *Mem*, is rather akin to plugging oneself into a lightning bolt!

The Liturgical Rite of the Holy Thelemic Church is a simplified version of *Liber Mem* designed for two or more partners. It is reproduced here in its entirety, even though it has been issued alone elsewhere.

The other rites are modern adaptations of a few of the rites that Crowley designed for his main hierophantic system. Some diehard traditionalists are strongly averse to changing anything put forth by their prophet. It is not that we feel that we can do it better than he did, but rather that we have supplemented the rites in light of fresh insights. It is necessary, from time to time, to revise the system to adjust to

changing needs; and there is nothing nothing wrong with making a few small modifications to his excellent work so that it reflects more of the symbolism of our Church. Also, we have added verses from *The Book of the Law* to some of these rituals; as Crowley himself noted (in *Magick in Theory & Practice*, ch. XIV): “*the Book of the Law* contains the Supreme Spells”.

The Rite of the Stele 666 is a simple incantation, based on a modern translation of the Stele of Revealing, that may be employed on the night of the full moon, either prior to or following whatever form of the ceremony used to honor the appropriate Scarlet Woman -- see the section below, entitled *Proprium Sanctorum*. Its utterances are a new paraphrase of the ancient Egyptian lines written on the obverse and reverse sides of the funerary Stele of one of the greatest of the Thelemic Saints, Ankh-fenkhons I (or Ankh-af-na-khonsu, as the name is written in *Liber L*).

It is essential to note that, Qabalistically, “**stélé of revealing**”, from *L*, 3:10, carries the same value (175) as “**the abstruption**”, from *L*, 3:11, which reads: “**I will make easy to you the abstruption from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not**”. The line, “**ill-ordered house in the Victorious City**”, yields the same value as a line in *L*, 3:73, which reads: “**Paste the sheets from right to left and from top to bottom: then behold**”. And “**from right to left and from top to bottom**” may refer to a certain technique of erotico-spirituality that triggers the onset of the Current, as the phrase “**then behold**” reveals: for its value is 93. The word *sheet* derives from the O.E. *sceatas* and the Swedish *sköte*, which at its simplest means “lap” -- also the meaning of the related Du. *schoot* and Ger. *Schoß*.

It should be noted that *Abrahadabra*, the feminine complement of the word of the Beast, *Ablanathalba* = 57 = *moon*, and its complement numbers 75 = *Satanas*, or Saturn; the former is Yesod (9 on the Tree of Life) and the latter is Binah (3 on the Tree): the difference between them, therefore, is 3, 3, 3 -- i.e. 333, *Choronzon* in Hebrew, the portal that leads to purgation of the mundane ego and the full and final assimilation thereof in the Holy Supernal Will. The phrase, “**from right to left**”, is a tantric reference; in the right-hand tantric path, one uses exoteric symbols in ritual, and in the left, one indulges in sexual sacraments instead. So what this first part of the instruction could mean is to perform the ritual first with exoteric symbols followed by an esoteric performance of the rite. The next part, that one go “**from top to bottom**”, would refer to the energizing of the bodily chakras -- Crown, brow, throat, heart, solar plexus, sacral and root via the exoteric (by means of some such rite as *Liber V.V.V.V.V. vel Sacerdoti*, in the section on *Clerical Rituals & Duties*, infra) and erotico-spiritual activities, so as to infuse the energies of the priest and priestess with

those of the 93 Current. But it is also a vital reference to the sexual positions to be used. Again, however, we are not necessarily referring to male and female here, but rather to one individual in the role of priest with the other in the role of priestess; it may involve male and male, female and female, male and female, or multiple partners of whatever gender. The important thing, in any case, is not the physiological mechanics but the subtle forces of lust generated (i.e. the powers “**higher than eyesight**”).

In certain tantric icons, Siva engages in intercourse with Kalima (the Devourer -- equivalent in value to *Babalon* and *Beast*, numbering 47), in a position called *viparita-rati*, also known as *purushayita-bandha*, in which the female is on top, taking the active role. In tantric cosmology, it is the feminine Power (of Nuit or Babalon) that both manifests and dissolves the universe, and it is the masculine Force (of Hadit or the Beast) that is directed thereby. The sexual union of Siva and Sakti (Beast and Scarlet Woman, or *Ablanathalba* and *Abrahamadabra*) illustrates that, ultimately, the two are one -- or more accurately none, in the sense that the sum of the equation (zero) is not void but, rather, the factors of the equation as a whole, beyond their limitation in duality. In the verse under discussion here, the instruction is to begin with the Beast on top and to complete with Babalon on top.

This is all doctrinal and means that woman should be regarded as equal to man, sexually as in all respects; and it also means that the orgasm of the female is critical to the proper performance of any erotico-spiritual working. Note that the *viparita-rati* position is exactly that which is depicted in the Stele of Revealing, with Nu arching over the winged phallic globe of Had.

In light of this analysis, it is apparent that our *Rite of the Stele 666*, in addition to being a simple incantation, is also a potent erotico-spiritual ritual. The name of the Thelemic saint whose funerary tablet it is, Ankh-af-na-khonsu, means “Life in the Moon” -- i.e., the solar lingam in the lunar yoni; and this name is numerically equivalent to that of Shaitan-Aiwass (144, the solar 12x12). Of course, Aiwass is the manifestation of the double-sexed Baphomet, which represents the Supernal Beast and Babalon conjoined.

For Aleister Crowley, the Stele of Revealing was a critical sign given by the transmundane Intelligence that guided him to Its Wisdom through the mediumship of the Scarlet Woman, Rose Kelly. It was she, not he, who realized the connection with Aiwass in the first place. Crowley became convinced that she was in touch with something extraordinary once he laid eyes upon the exhibit number of the Stele that she had indicated from a distance: for it was the number 666, the solar number signifying apotheosis and the number to which he had long been drawn.

The Holy Thelemic Church celebrates this event on March 19th.

Yet the Stele was used by this intelligence again in Crowley's life, many years later, in 1920 E.V.. His account of the event reads as follows:

“On Friday, Jan. 30th, I went to Paris to buy pencils, Mandarin, a Palette, Napoleon Brandy, canvases and other appurtenances of the artist's dismal trade. I took occasion to call upon an old mistress of mine, Jane Chéron, concerning whom see *The Equinox*, vol. I, No. VI, "Three Poems". She has never had the slightest interest in occult matters and she has never done any work in her life, even of the needlework order. I had seen her once before since my escape from America, and she said she had something to show me, but I took no particular notice and she did not insist. My object in calling on this second occasion was multiple. I wanted to see the man with whom she was living, who had not yet returned from Russia; I wanted to make love to her, and I wanted to smoke a few pipes of opium with her, she being a devotee of that great and terrible god.

“Consider now: The Work whereby I am a Magus began in Cairo (1904) with the discovery of the stele of Ankh-f-n-Khonsu, in which the principal object is the body of our Lady Nuith. It is reproduced in colours in *The Equinox*, Vol. I, No. VII. Jane Chéron has a copy of this book. On Friday afternoon, then, I was in her apartment. I had attained none of my objectives in calling on her and was about to depart. She detained me to show me this "something". She went and took a folded cloth from a drawer. "Shut your eyes," she said.

“When I opened them, they saw a cloth four feet or more in length, on which was a magnificent copy, mostly in applique, silk, of the stele. She then told me that in February 1917, she and her young man had gone to the south of France to get cured of the opium habit. In such cases insomnia is frequent. One night, however, he had gone to sleep and on waking in the morning found that she, wakeful, had drawn a copy of the stele on a great sheet of paper.

“It is very remarkable that so large a sheet of paper should have been at hand; also that they should have taken that special book on such a journey; but still more that she should have chosen that picture, nay, that she, who had never done anything of the sort before, should have done it at all. More yet, that she should have spent three months in making a permanent thing of it. Most of all, that she should have shown it to me at the very moment when I was awaiting an "unmistakable" sign.

“For observe, how closely the words of my entry of January 12th describe the Sign, "... the omnipresence of my body." And there She was --- in the last place in the world where one would have sought Her.

“All this is clear proof of the unspeakable power and wisdom of those who have sent me to proclaim the Law.

“To dismiss this intricate concatenation of circumstances, culminating as they do in the showing forth of the exact sign which I had demanded, is simply to strain the theory of probabilities beyond the breaking point. Here then are two complicated episodes which go to prove that I am walking, not by faith but by sight, in my relations with the Secret Chiefs; and these are but two links in a very long chain. This account of my career will describe many others equally striking. I might, perhaps, deny my inmost instinct the right to testify were any one case of this kind in question; but when, year after year, the same sort of thing keeps on happening and when, furthermore, I find myself able to predict, as experience has taught me to do in the last three years, that they will happen, and even how the pieces will fit into the puzzle, I am justified in assuming a causal connection.

“As any billiard player knows, while a ten-shot might be fluked by a novice, or even that he might run up a break of twenty or thirty now and again, a consistent sequence of breaks averaging twenty-five over a series of months cannot possibly happen by chance; this proves impugnably both that certain management of the cue combined with judgment must result in certain movements of the balls, and that skill and not luck determines the success of the player. Again, at roulette a run of one hundred on red might happen once in a thousand years by pure chance; but if it occurred a dozen times a night for a week it would prove that the table is furnished with a mechanical device by which the croupier could control the fall of the ball.

“From this time I accepted the Law in its entirety; that is, I admitted its absolute authority.”

As this second exhibition of the Stele by the Intelligence called Aiwass (which is at the root of all minds) led to Crowley's complete acceptance of the Law of Thelema as “absolute authority”, its date is also marked on our Sanctoral Calendar for commemoration.

Another ritual practice included herein is the brief routine of saluting the Beast and Babalon, the former during the day and the latter at night. These salutations are actually based on Crowley's own *Liber Resh* salutations, only they are less demanding, as his require four performances daily, though he never called for a complementary lunar salutation in his system.

Liber V.V.V.V.V. vel Sacerdoti is an entirely new rite that runs on the rails of our doctrinal system. It is used once weekly as an exoteric rite, but also to energize the chakras. It is simpler than *Liber V vel Reguli*, the rite by Crowley from which it is adapted, altering the symbolism somewhat.

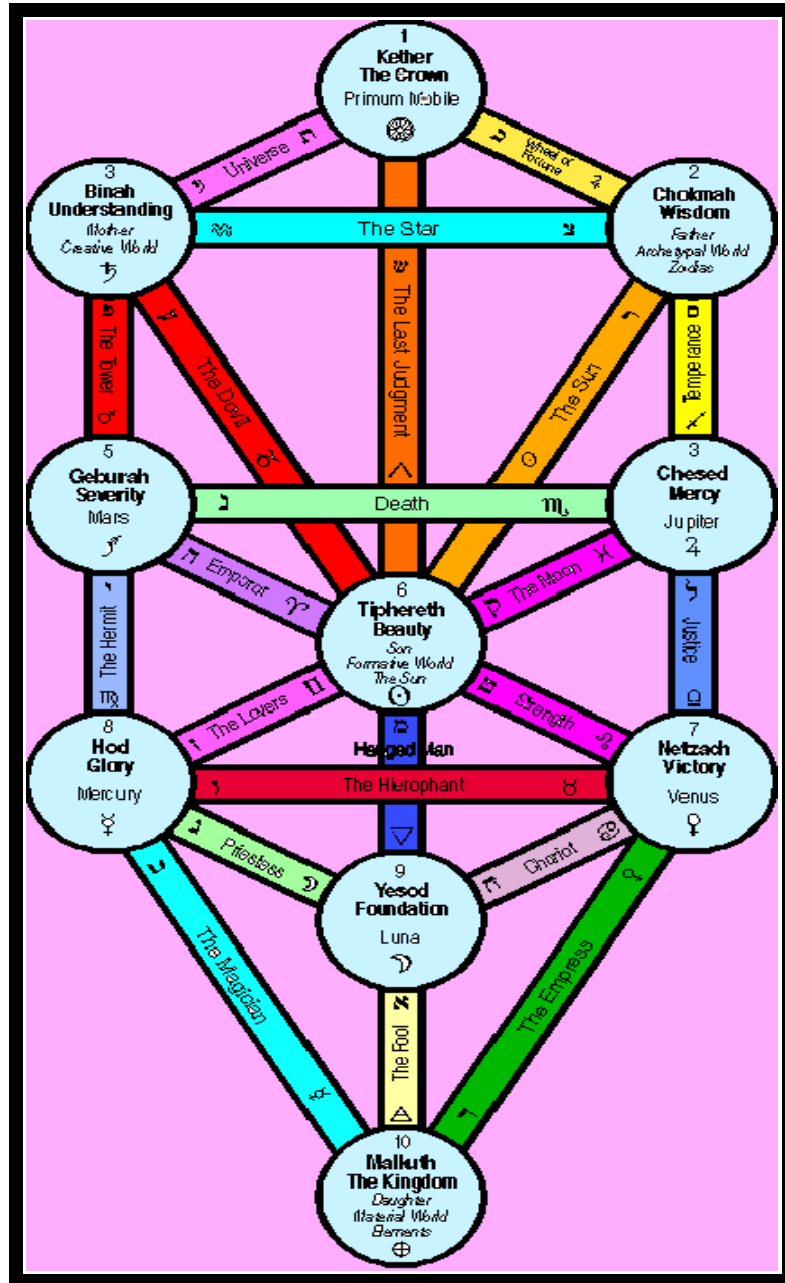
The Mass of the Egg, based loosely on Crowley's *Mass of the Phoenix*, is used to invoke Babalon on the night of each new moon.

Our versions of Crowley's Star Ruby and Star Sapphire rituals are used differently than they are in his system. Clerics of the Holy Thelemic Church use the former rite as a preliminary before every ritual of both the outer and secret temple, with the latter to follow each such ritual. So whenever, let us say, a rite of the liturgy is to be done, the Star Ruby Rite precedes that and the Star Sapphire Rite follows after the liturgical performance, not as a cleansing but as a means of reinforcing the integrity of the psychic environment.

Lastly -- as far as the rituals go -- our system makes use of the Enochian keys or calls that were developed by Edward Kelly, with the assistance of John Dee, in the sixteenth century. They are, however, incorporated in a unique way, each having its sphere of influence for various forms of Invocation. They have been tweaked just slightly, from inspiration, to serve the purposes of our system.

This Brevarium contains just about all that one needs to begin work within the Clerical system of the Holy Thelemic Church, short of the Initiation rituals of the degrees. Central to all, and perhaps the most important from the exoteric perspective is the Sancta Missa Thelemicae, which features the Communion of Thelemic Saints. It is one of the simplest of our ceremonies, yet one of the most beautiful and certainly one of the most significant.

Here, then, is a work that has been a year in the making, offered free of charge to the public for the furtherance of the Church its Eggregore of the cosmic Beast and holy Whore. Enjoy; and may 93 be with thee.



Liber
CCCLIX
vel
Egregoro



AN INTRODUCTION TO THE EGREGORE
of the
HOLY THELEMIC CHURCH

HTC

Publication in Class D.
(Official Rituals and/or Instructions)





The Minister of Hoos Paar Kraat

James Lilly Esq.

LIBER CCCLIX
vel
EGREGORO

In the name of Babalon, the Beast and their 93 Current. Amen, Aum-Ha.

1. The Genesis of the True Will is the Epiphany of Initiation that leads to the Gnosis and Communion of the Holy Supernal Will. Materialism alone is destitute; spirituality divorced from materialistic happiness is unnatural and unhealthy. That which combines these ideological extremes, replacing the spirituality of God with the religion of our own Genius and its natural joys, is the only solution.

2. All religions have grown from out of the seed of such Epiphany, which can be defined as the Interior Genius of the Supernal Mind.

3. We refer to work of this holy Attainment of Supernal Genius as the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness. Although the Interior Truth thereof cannot be adequately expressed in any concrete terms, much less represented by any dogma of religion, it is still possible for one who attains thereunto to assist others to obtain the same Realization.

4. There is however no one Way that is fitting and proper to all, even though there is are general Aeonic guidelines of value to humanity in taking the next evolutionary step. Yet there are pitfalls that may be skirted; and those who have bypassed these may help others to avoid them as well. Also there are procedures whereby the novice may progress with greater ease and rapidity than has been the norm in times past; for the Attainments of others have opened certain gates and accelerated the spiritual capability of those chosen that are called to embark on this Great Work.

5. The Great Work, its Epiphany and its Supernal Attainment are all one; but many and diverse are the symbols and exterior processes that lead thereto.

6. This epistle provides a historical perspective of these matters that are of vital importance not just to those Chosen that work therein, but to all humanity -- for it is the whole human race that is guided gradually by such processes along the vast curve of its evolution.

Heed well these words, as it is your Will to do; for the Interior Assembly is real, and its Great Work is of maximum priority, and its Unseen Ministers will not waste their time on the wavering and the irresolute.

Whosoever in that Interior Assembly has achieved its loftier states of Realization will find it his or her duty to assist another to do the same, to take his or her place in the service of humanity -- not because of selfless altruism, but because it is in his or her own best interest to create a world in which it is easier to so Attain again, should he or she return. For such are the forces of error, blinded as they are by their own fervent yet misguided devotion to the symbols and their exterior dogmas, that it is our constant obligation to strive against their contrivances of restriction and madness, or else risk the devolution of humanity as a whole.

Take a moment, then, to consider whether or not you are ready to open this door to the Great Work, and to take the all-important step through that door. For your progress is at this point under the close scrutiny of these Minds that strive to work for the betterment of our planet.

7. This Interior Assembly, which for countless centuries has worked in various ways both openly and in secret to carry out its mission to lead humanity along the path of the True Wisdom, has delivered its Adepts from time to time to form exterior assemblies wherein to cultivate that Gnosis.

8. One such Agent of the Supernal Gnosis was Helena Petrovna Blavatsky, who founded the Theosophical Society. Yet the true purpose of that society was to prepare the world for the monumental shakeup that was impending; and the primary mission of Madame Blavatsky was to give birth to a *Dynasthai*, the one who would inaugurate a New Era of spirituality, wed the sacred and the carnal, abolish superstition, end the sacrifice of human joy for theistic fantasy, and usher in a New Law of Attainment through the liberating dogma of Do What Thou Wilt for all mankind.

9. Now then, it is to be known that these *Dynasthai*, or “magical children” if you will -- being the transmundane spawn of the occultic ménage à trois of two Initiates and the Supernal Current of impersonal Mind at the crown of all human and animal consciousness, or (rarely) that of an Initiate and the Current itself, directly -- which are simply the recipients, by the mysterious mechanism of eroto-spiritual orgia, of the subtle *Dynamis* (or Hidden Aeonic Power) of one or more of the Holy Chosen Ones, who formulate the Aeonic Bud-Will in the mind of one who is chosen for that purpose by the Current itself.

10. It was exactly at the time of the nativity of the one who was preordained to usher in the New Era of Thelema (True Will) that Blavatsky -- who was staying at Richardson Cottage, the home of the Corsons, in

Ithaca, New York -- undertook a secret operation with the discarnate Current, known as Aiwass (or simply as "93", so as to stress its impersonal nature), to give praternatural birth to this *Dynasthai* of hers.

11. In order to do this orgium -- which came to her suddenly, without warning -- she had to postpone the important work of founding her Theosophical Society; and the letter that was written to notify others of this postponement, inspired by the Master Apis, was sealed with a secret word, *Ablanathalba*.



Richardson Cottage, Ithaca, NY

Where Blavatsky partnered with Aiwass on the night of October 12th, 1875 E.V., to consecrate the Dynasthai that would usher in the New Thelemic Era. It was on this night that Aleister Crowley would be born.

12. This word was given as a secret sign for later generations, and it lay unrecognized for decades until long after the death of this first *Dynasthai* of the New Era; for only now is it fully appreciated that this word, *Ablanathalba*, the true meaning of which is “Thou art my Beast” (i.e. Abraxas, the atheistic impersonal divinity in man), from which the word of the Aeon given by that *Dynasthai* -- *Abrahamadabra* -- originates, is indeed “the secret word” hinted at in verse 20 of the first chapter of *The Book of the Law* as “The key of the rituals”.

13. It was also this Master Apis (or Serapis) that was the Supernal Mind at work behind the scenes to facilitate the success of this most holy operation of the Manifestation of the LOGOS AIONOS. It was just as soon as Blavatsky's work was done, on October 12th, that she departed the house of the Corsons in 1875 e.v. and carried on her lesser work.

14. For H.P. Blavatsky was first and foremost the Forerunner to the Prophet of the Thelemic Age, Aleister Crowley, whose highest Thelemic name was To Mega Therion, “The Great Beast”; and her work that night of the nativity of the one who would go on to become the first Prophet of Thelema in the New Aeon was paramount to the mission of those Masters that had brought her to holy Initiation, as even she -- though she likely knew it not consciously at the time of this secret working -- foretold when she later wrote: “In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya*; and that, like the once mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found”. [*The Secret Doctrine*, 1888, Vol. I, p. xxxviii (original edition).]

15. The fact is, any of the Chosen that is utilized by the Current, no matter how exalted and wise, may carry out the work of that Current of Supernal Genius without any conscious knowledge thereof; and this was, by the way, the case with the *Revelation* of the Beloved Disciple, whose erroneous understanding of the true meaning of the words that he penned therein mattered not one bit. So too was the Forerunner to Therion, the “magical mother” of “the prince-priest the Beast”, the true *Dynamis* behind the LOGOS AIONOS, without complete conscious knowledge of the fact.

16. This practice of producing *Dynasthai* was, not surprisingly, continued by the LOGOS AIONOS and certain of the Scarlet Women long after the death of the Forerunner herself. Without ever realizing that he was consecrated in this way himself, he eventually produced his own *Dynasthai*, with Jeanne Robert Foster, a.k.a. Soror Hilarion -- and of course Aiwass -- in 1919 e.v., when he learned that his disciple, C.S. Jones, a.k.a. Frater Achad -- a mere Neophyte of his holy Order -- had legitimately crossed the Abyss and discovered the key of the Law of Thelema in the Hebrew word לֵא, *AL*, or “Divinity” [i.e., in Man], all as a consequence of the Working of their *Dynamis* exactly nine months before the

event.

17. Achad went on to manifest his newfound Genius by writing monumental works of Thelemic literature; and by unveiling a magnificent new Qabalistic system that is still, to this day, undervalued.

18. There were other *Dynasthai* as well, which is a fact that is little known. According to the diaries of the sixth Scarlet Woman, Leah Hirsig, a.k.a. Soror Alostrael, Norman Mudd, a.k.a. Omnia Pro Veritate, was also one, as was the disciple that died at the Abbey of Thelema in 1923 e.v., Raoul Loveday, a.k.a. Frater Aud. Both of these “magical children” of the Aeon were elevated by the *Dynamis* of Crowley, Hirsig and Aiwass.

19. The Prophet, however, was certain that another such “child” would come from that *Dynamis*, to satisfy the prophecy that such an one would in time behold and expound the mysteries of *The Book of the Law* that he, as it was foretold, would never come to understand himself. That this *Dynasthai* might come not from *his* intervention but rather from that of one of the holy Scarlet Women, long after his death, with the aid of Aiwass alone -- just as Blavatsky had done -- never even occurred to him.

20. And this was done by Soror Alostrael in her waning years, at the time and in the very place that this child was born. And that *Dynasthai*, unto whom was given the task of building the Holy Thelemic Church of the Beast and the Whore, was provided for and guided gradually to the hidden knowledge and communion that had been prophesied of many decades before.

21. Yet take careful note: that with which he was blessed was given not to his own glory, or for his own benefit, but only to equip him with the tools he needed in order to accomplish the work of establishing the Eggregore of the Beast and the Whore.

22. This word, *Eggregore* -- *Eggregoro* in Spanish -- is from the Greek word *Eggregoros*, which means “Watcher”; it stems from *egeiro*, “to be awake”, from the root *eger*, “to stir, to rouse, to raise or erect”. It is incorporeal yet strangely substantial; a manifestation of an enduring noumenal form, from out of the *Dynamis* of its Current of Will, that is linked to a collective of Initiates who fuel it and are fueled by it.

23. This Eggregore, a particular crystallization of the 93 Current, or a child thereof as it were -- not the whole Current itself but a spawn thereof -- comes from the spiritual lineage of one of the eleven actual Scarlet Women, through her last *Dynasthai*; and it is vested, therefore, with the potency of none other than Shaitan-Aiwass itself. It “feeds” on the power of lust generated by its Adepts in their rites of the Chapel of Abominations, and feeds them in turn with the most extraordinary force and fire of inspiration, wisdom and guidance,

directing them to the Holy Supernal Will, injecting them with the energy of the Beast and assisting them in their mundane lives.

24. Those who unite with the Egregore make no sacrifice: as it is written, **“I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice”** (*L*, 1:58). It is, after all, a vile heathen practice -- a despicable act of spiritual extortion -- to deny oneself in any way as a price to pay for divine providence. There is no external god to which to pander in this way! The Chosen are an extension of the Egregore, not at all inferior worshippers offering sacrifices in exchange for the favors of a mafia-boss “God”.

25. Our Whore, writing through Aiwass in our core holy book, says, **“I am above you and in you. My ecstasy is in yours. My joy is to see your joy.”** (*L*, 1:13): Why is this? because the only divinity is yourself. The Egregore, which is but one manifestation of the Aeonic Current among others -- and certainly no better than another -- is one with its Chosen, not separate from or superior to them.

26. The Egregore is, however, also a Mind of its own, being a collective of its Chosen as well as a discarnate child of Aiwass or crystallization of the Current of Thelema at the head of our clerkship; and that Mind, spawned as it is of that Projection of the Supernal Mind, is possessed of praeterhuman Knowledge, Understanding and Wisdom. And all of this is, in time, accessible to its Chosen, each as it is his or her Will to have, each according to his or her capacity to receive.

27. This Mind has much to teach, much to give, and much to manifest via the Genius of each of its Masters among the Chosen. Yet all of that is simply to facilitate the progress of the Chosen in the holy Current of the Aeon; for each valid Egregore, working with and not against the holy Law of the Age in which it proceeds, is an instrument of human evolution.

28. Yet there is also the matter of the relationship of love that exists between Self and self, between Egregore and Chosen. And this most special relationship, which leads to the Gnosis and Communion of the Holy Supernal Will and -- far beyond even that -- unto the heights and depths of Samadhi, is that in which the unspeakable bliss obtains.

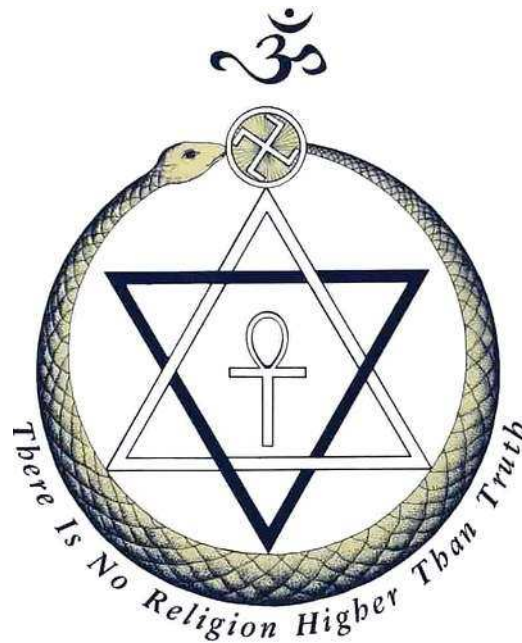
29. Those of its Chosen who overcome their ordeals -- which are *not* sacrifices but merely the struggles necessary to strip away the layers of false tendencies and neuroses that obscure the True Will -- and who remain devoted to the Egregore that inspires and guides them, shall indeed return to it with passionate yearning at its loving call again and again, in life after life, to do its work, to spread its glad word, and to increase its size across the nations of the world, to the great enjoyment of the ineffable passion of its love and the profound depths of its

power of holy lust.

30. And the Egregore passes its terrestrial Authority, in all base temporal affairs, to the Apostolic Ministry responsible for its manifestation, and to the line of succession established thereby, not to rule over the Brethren but to make easy its way among men, to perfect its exterior vessel.

31. Yet this Authority is for its direction alone, and shall never issue any order to its Chosen beyond Do what thou wilt. For it is thereby that all men and women attain the Summum Bonum, True Wisdom and Perfect Happiness. Amen, Aum-Ha.

LIBER TENET

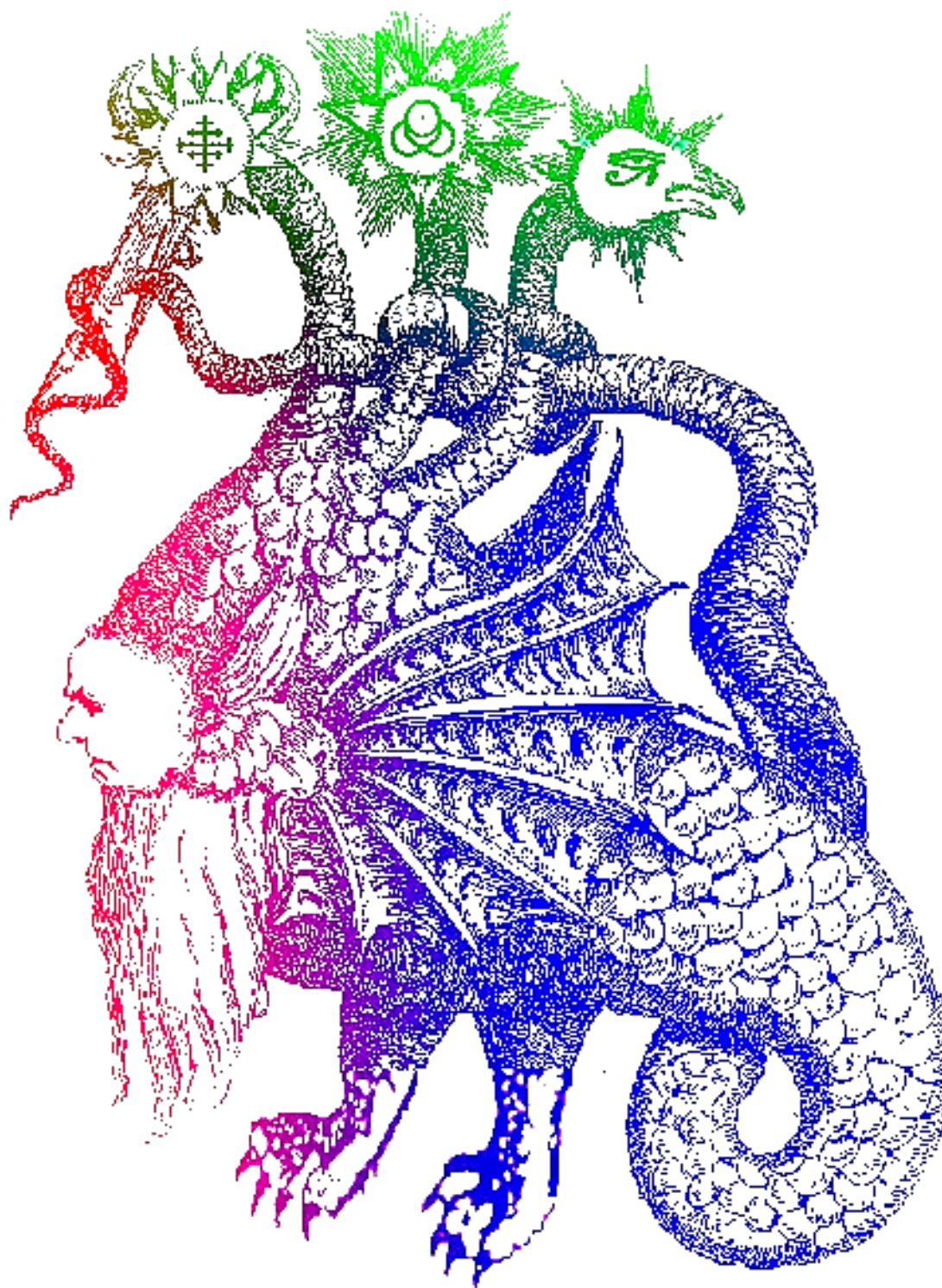


THE TRUTH OF THE HOLY THELEMIC CHURCH

LIBER TENET



THE TRUTH
of the
HOLY THELEMIC CHURCH

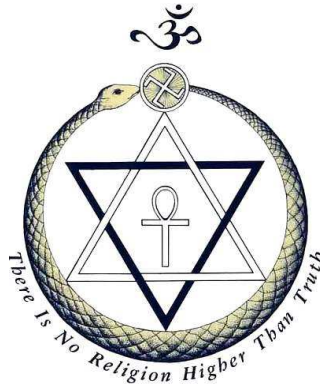


HTC

Publication in Class B.



Liber Tenet
THE TRUTH
of the
HOLY THELEMIC CHURCH



1. This is the Truth of that Interior Assembly, represented by just a few select Adepts all across the globe, which is governed by one Law of Thelema and united in one Egregore without a personal god.
2. This Assembly is ecclesiastical yet non-theistic, based as it is on a religion of the divinity of all animality, dedicated to exploring and expanding the mind of man, to celebrating his natural state and Genius, and to spreading the Egregore of its clerkship so as to preserve its great mission for posterity. It is focused on elevating men and women to their own inmost Genius, without dictating to them orders and obligations beyond what is in their own natural desire; for its only instruction to its members is to Do what thou wilt -- to follow their own bliss as they determine it to be, and to contribute to the Egregore as they so please without the slightest imposition of expectation or request for assistance of any kind whatsoever. Although we do accept donations of money from those wealthy enough and charitable enough to contribute them freely of their own accord without any solicitation, we neither expect nor request any money from its members, *ever* -- in fact, we do not even want anyone who is not excessively wealthy and fully willing of their own free will to ever contribute a dime, for we believe that our members' needs always come first; and though ours is by no means a wealthy exterior institution at this time, the hidden Minds responsible for bringing it about have waited until this point in human history, when the avenues of communication owing to extraordinary advances in technology were such that it would not be necessary to have an abundance of wealth in order to disseminate their message. Money is not even a secondary concern. The time will come for wealth and fame; for now we only need to do the work assigned to us, each as he or she sees fit and joyous for him or her to do.
3. Even though our outer society is new, having officially started over a century following the Advent of the Thelemic Age on March 21, 1904 era vulgari (common era) and the writing of its holy book, *Liber L vel Legis*, *The Book of the Law*, on April 8, 9 and 10 of that same year, the Interior Fellowship from whose Masters it originates has existed for as long as humanity has existed. Yet confuse not this outer community of ours with its Interior Source, for even though

the former serves the latter, they are not one and the same; for the one adapts to the needs of humanity, expressing its Truth in symbols and with laws that shift with time, and the other changes not in essence.

4. The Interior Assembly is, however, always at work, both behind the veils and in the outer temple, at tending the hidden Flame, so as to continue enlightening its Chosen and guiding humanity to its inexpressible eternal Truth, leading the profane to wisdom and directing the wise to Samadhi (or Union). Its Authority has been responsible for sending various agents of Genius to work in the outer temple, at times under a guise so as to counter the forces of a wayward religion, and at other times to do the work of its consecrated temple, whichever that be -- for there are many. Also, the errors of men in the outer confound the work of that temple as it was administered by the Interior Community, so that, when such corruption reaches its zenith, that Community must extinguish its light therein, detach therefrom, and remove its agents to counter it from another temple.

5. The Interior Order builds these temples or religions, with their celebrations of the Mysteries of the invisible Light through various symbols and exterior sacraments, owing to the inability of the minds of men to apprehend the Truth above the noumenal Abyss. And as humans evolve, the Truth that is conveyed through symbol and sacrament gets nearer the hidden Reality. Yet there remain those who cling to their exterior symbols after the Interior Assembly and evolving humanity have shed them for others -- for primitive men always fear change and cherish the outer symbols to which their fathers endeared them so; and these fearful men form great mobs, as their herd-instinct compels them to do, and often turn to violence to preserve that which they are so devoted, not even realizing that they are resisting the change that would progress them to greater things, nor understanding that their opposition is to that Authority which once led their ancestors with such love and care, but which moved on owing to the refusal of fools to let go of their beloved traditions in favor of ones better suited to their needs in the New Era in which they find themselves.

6. And so it is made clear that, although every religion begins with more or less of the Truth of the Interior celebration, with the passage of time human misunderstanding and/or corruption leads to the establishment of dogmas and traditions to which -- once the Interior Mission must detach therefrom in order to re-establish its temple in another form owing to the evolutionary advances of mankind -- that holy Mission naturally stands opposed. When that happens, and the devotees of the abrogated traditions make war with the builders of the new temple -- who are in reality the true heirs of the lineage of the Most Holy -- then does sect clash with sect, and religion with religion, and brother with brother -- all owing to the failure of foolish men to let go of their wants as would serve their greater needs, insisting instead on shedding blood for the dead and forsaken symbols to which they cling with insane fervor.

7. Yet they are forsaken indeed by that which they do so love and believe in error that they serve with distinction and divine appreciation. Their ceremonies are void of the holy Spirit that they once invoked; their cries for help are unheeded by those forces that once assisted them from beyond the veils; and their work is all for naught.

8. But while these wild monkeys wail and carry on, the Masters of the Inner Order watch silently, and carry on their holy Mission calmly, even when confronted with madness on a massive scope and the attendant troubles such madness poses for the overall Mission of elevating humanity to Their perspective. They provide the basic plan for every religion, by informing the founding prophets and oracles thereof; but it is the ignorant disciples of disciples that have contorted those perfect plans into absurd dogmas, mistaking or even deliberately twisting the original message into reprehensible lies and unnatural canons of restriction. For these disciples have always wrongly perceived a dualism that simply does not exist beyond the plane of limited vision, a false opposition between the sacred and the material, an imaginary division between carnal reality and perfection, which they call spirit and God.

9. These fools have followed the fallacy of their illogic. They perceive in divided reality only suffering. For they are born into pain, are dealt a horrendous shock upon birth, their mothers screaming in agony, splattered with blood; then they go on for a relatively short span of life, knowing only brief joys, a lifetime of labor, disease, loss, catastrophes and war, undergoing the wrath of nature, the long, drawn-out misery of old age and -- finally -- the crown of agonizing death. What, they wonder, is the cause of all this horror? Clearly, it must all stem from sex: for is that not what leads to the pain of division in the first place? And is it not woman that delivers poor humanity into such horrendous pain and misery? And so they have disparaged women as whores for seducing men and reviled them for bringing children into a hellish world of suffering and death. Their error is complete with their condemnation of sexual joy, their repression of natural desires, and their imposition of guilt upon their fellow humans for having those feelings at all -- feelings which are, in actuality, perfectly good and natural, and the source of greatest joy in a world of great malady.

10. They concluded that their universe consisted of a higher spiritual reality, gossamer thin, infinitely light and diaphanous, pure of all carnal feeling, far above the base, material world in which humanity manifested. They imagined that humans were imprisoned in this material existence because their souls were weighed down with the sin of carnal desires, imperfect with profane fault and in need of purgation, sacrifice and a lifetime of castigation and self-flagellation as the only efficacious means of absolving the soul of its "sinful" grossness and density and of realizing the "pure" state of the soul required -- as they fancied -- to ascend from out of the material trap into the immaculacy of heavenly existence.

11. And so at first, in more primitive times, they conceived of ways in which they might expiate this weight of so-called sin. Along this line of logic came the theory of vicarious sacrifice, wherein they devised rituals designed to take their imagined sin and place it magically off of themselves and onto the backs of beasts, which they then put to ceremonial death. This, they believed, was utterly just, for animals were to their minds inferior creatures of sin, baser than themselves and so filled with far more ill. They were used to slaughtering them anyway for food, so killing them as a religious solution came quite natural to them. Of course, some cultures took this form of ritual sacrifice a step further and sacrificed their fellow humans as a means of expiating their sins and so obtaining the favor of the gods that they thought surely must exist in the pure reality -- the escape from the world in which they felt trapped -- that they sought after so.

12. They failed to question the stability of their logic. A single erroneous assumption leads to so

much false dogma and -- as a consequence -- even more unnecessary suffering. The arrogance of these theologians, propping themselves up as somehow special, superior to other animals, created in some divine image that never really existed in the first place, was stupendous indeed.

13. First, there never was a personal god. There is in the mind a link to Intelligence much greater than that of the mind itself; but that Intelligence is, ultimately, its own -- simply on another level of existence of which the mundane perception is unable to grasp but in the rarest moments of epiphany, and even then the minds of men are unable to realize that they are essentially one with that which they experience therein. Second, there is no pure existence beyond the cycles of division, and no weight of sin holding down the soul. The pains of life make possible its millionfold joys! And these joys have no end, as death itself is merely another beginning for an existence that carries on in impersonal form until it finds another way into divided reality, which is the greatest kind of experience there is.

14. There is Divinity in the consciousness of not just men and women but in all creatures that live; for these various forms of life exist in infinite forms across infinite dimensions of reality both known and unknown to mankind, and can never permanently die. The only heaven is in the bliss won across divided perception; and the only god is at the crown of your own being, in your own Holy Supernal Will -- and as that god is ultimately yourself, there is no need to placate it for favors. It is not however a personally-limited being, this lofty part of your own underlying Awareness, but rather an ageless and careless Mind without the burden of differentiation: for it, anything that happens is insignificant; and misfortunes, however severe, are but temporary glitches. But the memories of the joys of life are everlasting in its recollection. All events soever are either grand or to be dismissed as irrelevant; but nothing disturbs or bothers its unchanging perfection.

15. All theological and doctrinal speculation based on the erroneous notion of a personal deity is the mental spawn of abject weakness and fear. The first humans prayed not to expand their realization, but merely to gain some celestial favor -- for escape from trouble, or for food, or for whatever petty interest that mattered no more to the universe than the plight of a mosquito. It is a loathsome but natural tendency; but it takes time for any reasonable creature to evolve its thought, and the Masters of the Secret Wisdom are infinitely patient.

16. There are numerous Masters of Holy Supernal Mind across but a few Assemblies of eternal Gnosis. There is an Order of Silence, from which all comes and to which all goes, but whose Masters care nothing for man, woman and beast. There is an Order of the Spectre of broken light, whose souls abide for ever in darkness. And there is our Order of Ebon, whose Masters are Lords of Light higher than sight.

17. What is black is Light; and what is white is horrible night. The dragon is the everlasting Life; and the lamb is suffering and strife.

18. Beyond these is Balance, wherein is no life, no light, no love and no liberty -- nay, for all is Nought. Yet Nought is all! and therein are all things sacred, nothing untrue.

19. There is a secret Way, an agendum unknown, ordained by the Angels of the Holy Order of

the Night of the Beast in sensuous embrace of its Bride, which is Samadhi; but there is also a Plan of Positive Action.

20. For the earth and her creatures, there were millions of years of ecstasy of the matrix of madness in agony and bliss of the beasts of trial and error. These were the Ages of the First Order of Silence and Indifference, when the Masters of Chaos declared no law. At last, they abstained -- and the Lords of Detachment abdicated their old Aeonic throne, vowing not return thereto until the onset of the Advent of Balance.

21. Then came the Ages of the Whore, overseen by our Masters of Holiness in the Darkness of the Beast armed with Red Light, Mahatmas of the Scarlet Star at Night. They decreed the worship of many gods, for the ecstasy of men to find blessing in the sanctification of joy; but foolish men, abhorring death, sought to appease them with suffering and pain. And in this, the Masters of the Veiled Light saw their opportunity.

22. Thus fell the power of our Master Order in the world of men, and the end of the times of Typhon -- and so arose the might of the Sons of the Spectre at the Advent of the Patriarchal Ages of the One God, the god that was not.

23. Yet our Master Order remained strong, and yielded not, knowing that they might insinuate their subtle Serpent of Joy from time to time into the cults of the mad; and that, even in their failure -- which seeing through time, they foresaw -- their failure would nevertheless set the path for their success in the Age to follow thereafter.

24. And so -- when the long, lovely night of Typhon drew nigh an end as the golden shards of broken light shot across the Heaven with the coming dawn of the Patriarch of Propitiation -- then didst Aiwass, the Master of the Master Order, arise in man for the first time. As the Lust was in the lovely Moon, so was the Beast in the heart of a man: and his name was Ankh-af-na-khonsu, the manifestation of Ra-Hoor-Khuit, first intermediary of Shaitan-Aiwass, Agent of the Wisdom & the Word of the Holy Supernal Will.

25. The Priest of the Princes came to set up the Hidden Light of Lucifer upon the Holy Place in the Victorious City, in the region of the womb of the religions. For by so doing, he might prepare the way for his return in the life of the Prophet to come, Anointed with Occult Light to shine as a Lamp of Mystical Enlightenment through the shroud of the falsehood of the lying Spectre of the sorrowful centuries.

26. Now, then, understand that he, the Beast, was the loftiest in Authority to descend into the veils of mortal knowledge, but not the first: for there was Krishna, who came from our fold to foreshadow the Way of the Beast; and Mosheh, who was sent out of Egypt to herald the coming of the Serpent from atop the Tree of Life unto the mind of a man, whose law was corrupted by the heathen of the false light; and Lao-Tze and the Buddha, who were to deliver the Gnosis of the Master Order unto the people of the Orient. Yet were these merely to pave the path for the pilgrims of the Dark Times to come, when the vulgar would be deceived by the lies of lost souls and the wise know God in Holy Epiphany of Love.

27. But the Magical Link was made; and the Power of the Beast was sealed in wood. So was the Work accomplished; yea, so was the Work accomplished.

28. Then didst the Dawn of Darkness arrive at the Equinox of the Dying God, and the glamour of light deceived the masses. But amidst the madness of the lies of the fools didst come a unexpected ray of hope, as the Beast arose again in the avatar of Ixtus, even knowing his doom -- but lamenting not! He knew well that the doctors of deception, who kissed his feet, would rule but for a time -- yet he also knew that a mere child in their midst would know his Truth and return in time to carry an old light upon a New Torch for mankind.

29. Ixtus revealed nothing to these fools, knowing the traitors, but he took the youthful prophet into a sanctuary apart, revealing unto him all that was to come. And he told him all that he must do to ensure the passing of the Secret Gnosis into wilderness until the appointed time, when the Lost Equinox should end, then the Great Revelation finally come to pass and be concealed for a little season.

30. Then the Prophet was nailed to a tree, and the Adepts of Anguish feasted on his blood and his flesh; but the child wept, understanding not, and took up his place in the hermit's abode. And he knew his adopted mother of God, and sought solace in the embrace of the whore of God, the first Scarlet Woman of the Old Aeon, Magdelene -- and he found therein the Gnosis of God in the lust of the blessed beast.

31. In a cave at Patmos didst the young man see the Vision of the Age to come, veiling the Wisdom of the Word as instructed. It was both a manual of Initiation -- for reconciling and transcending the opposites in Samadhi -- and a veiled prophecy of the little book of Law, the Beast, the Scarlet Woman & their One Star girt with a Serpent.

32. The wisest of the wise would never know the meaning thereof; and the book would be sealed until the time would at last come when the New Wine would pour from the Oracle of the Whore's Holy BACBUC: countless souls would suffer from the madness of the glamour cast by the worshippers of the wailing god -- and he, alone blessed among them, nevertheless perpetuated the secret that he was meant to reveal, and Initiated not.

33. Many hard centuries were had, throughout which the tides of torment never relented. And the Masters of the Holy Order consolidated their forces into five campaigns across the nations; they were the five Great Prophets: Apis was with Krishna; Athanan with Moses in Egypt; Amalantrah with Siddartha Buddha and Lao-Tze; Aiwaz with Ankh-af-na-khonsu, Ixtus, the Gnostics, the Rosicrucians, the Luciferians, all satirists, poets and bards; Ab-ul-Diz worked with Gabriel, whose Way was Islam and whose Prophet was Mohammed, the LOGOS of AL LA.

34. Some Masters were sent to infiltrate the heathen Order and their shepherd, the pope, leading the sheep to slaughter. These were Martin Luther, John Dee, Edward Kelly, Rabelais and Pope Alexander the Sixth. Others came mainly to attack the shepherds outright: these were Ixtus (whom James, Peter and Paul knewest not), John the Divine, the Gnostic Saints, the Rosicrucians, the Saints of all Occult traditions, the Atheists and all great cultural geniuses.

35. Then at last several Masters of the Great Order convened in the netherworld of mind and in

the flesh, at the Equinox of the Forerunner and the Utterance of the Word Αβλαναθαλβα, by Aiwaz, through the mediumship of the last Scarlet Woman of the Osirian Age, with no kind regards.

36. Thus was the Prophet ushered forth into the world from the loins of the limitless Beast, which is nowhere alone but in all hearts and minds without limit, purging hearts of feeling and enlightening minds by raising them up beyond what is known, across every dimension of possibility and outside all time, via the Image -- by Naught -- unto the Matrix of Maut.

37. But it was the Bottle of the lovely Rose that was unsealed by Aiwass, the Bearer of Light in the temple-room of the hotel in Cairo; and the Oracle of the Bottle was TRINC, which means Drink! and its New Wine is Thelema.

38. Our oracles are many: they are all women who receive the Law, whore themselves unto the Beast and manifest its Current unto the Initiation and Enlightenment of humanity, in the Celebration of the Abomination of Desolation, the Operation of the Holy Supernal Will and the Crisis of the Abyss in the Gnosis of the Sanctuary of Samadhi! And they are the handmaidens of the Aeon of Aquarius and Leo, pouring out the lustral Current of Aiwass and wielding the subtle power of the Genius of the Beast.

39. Our apostles are many: they are all children of the Sun & the Starry Blue who are offspring of the Bottle of the Oracle of the Aeon and her Beast. All oracles are holy and all apostles just; and each of our regents is vested with a crown of Holy Will, a ring of Holy Law, a sceptre of Holy Conviction, a breastplate of Holy Devotion, a helm of Holy Doctrine, a sword of Holy Atheism and a staff of Holy Ritual.

40. The brothers and sisters of the Whore and the Snake have the hands that build the New Church luminous, laughterful, lusty and loyal; theirs is the gemstone of sacred perfection, the looking-glass of sacred prophecy, the gemmed rod of sacred power and the bejewelled cup of sacred passion.

41. These are our Holy Chosen Ones, in whom is vested the Strength of Ra-Hoor-Khuit; the Subtlety of Hoor-pa-kraat; the Sensuality of Ahathoor; and the Sagacity of Tahuti. Unto them is given the censer of Samadhi in the sanctum of Set, the bonfire of the power of Pleasure at the brothel of Baphomet.

42. This is the New Temple of Truth for the Law of Thelema. Yet it is but one of many, built by the children of the Ape of Thoth, Alostrael, of the lusts of the bowels of its Beast. It is directed not by its ministers but by the light of its Holy Egregore as revealed through its ministers, the clerks of the fellowship of the stars.

43. There is no god. There is no holy spirit but the Genius of man. There is Sanctity in joy, passion & ecstasy! Amen.

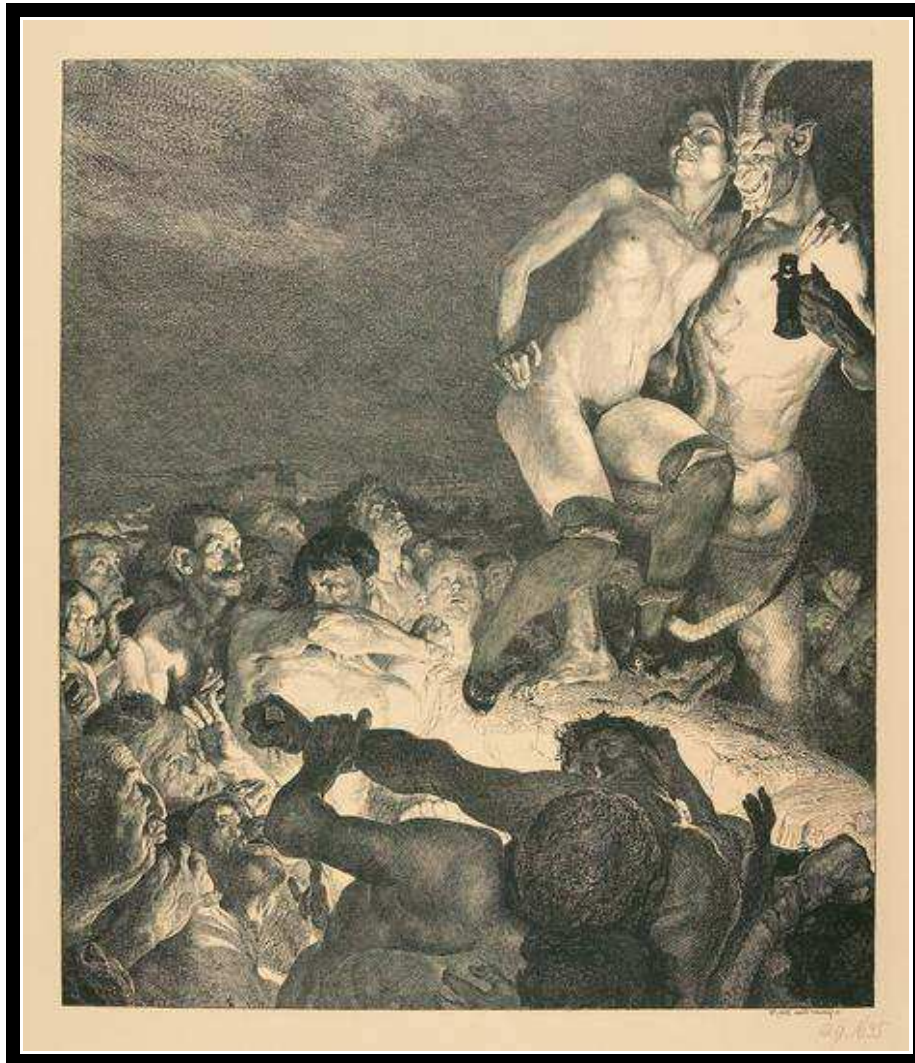
44. Aum. Ha.

Clerical Rituals and Duties

Liber Oratio



A few Orations
Adapted from the Works
of the Beast



The Devil Presenting Woman to the World
Otto Greiner, 1898 E.V.

TWO ORATIONS IN HONOR OF THE BEAST
(Adapted from Two Psalms by Aleister Crowley)

THE BEAST hath filled my mouth with thanksgiving; the
Blasphemy of the Beast hath made my throat his
habitation.

The pavilion of the Beast is the roof of my mouth; the gateway
of the Beast is of ivory.

My tongue is the handmaiden of the Beast; the Beast hath
delighted in the palace of porphyry.

My lips shall rejoice in the Blasphemy of the Beast; my
belly shall give thank, for the Beast filleth it with
benediction.

I am the vessel of the Beast; the Beast delighteth in me; the
Beast hath brought me to fulfilment.

Give praise unto the Beast, all ye that love the Beast; rejoice
in Him, ye sons and daughters of Enlightenment.

Behold, the Beast is exalted in Blasphemy; His uprightness
filleth the earth with praise.

For the Beast filleth my mouth with silence; and the blessing
of the Beast is my satisfaction.

With secret song do I magnify the Beast; and His utterance is
Light.

The Beast hath brought me into the House of Darkness; by
stealth hath the Beast drawn me into Night.

I beheld blackness that encompassed me; mine eyes were
darkened in the house of darkness.

There came into my nostrils the scent of a great river; even
of a river that boileth secretly under the palm-trees.

I lifted mine head, and behold, the Beast stood forth in the
blackness.

As a pillar of fire shone the Beast; as a devil that whirlleth in the wilderness
of sand.

The Beast hath veiled Himself in purple; the Beast hath exalted
himself in manifestation.

The Beast went before me into the darkness; the Beast
hewed Him a way into the forest of Night.

The Glory of the Beast was as the sunrise upon black mountains;
the Beast shone forth as the full moon on the dark river.

Then went I forth into the city, praising the Beast; I cried
aloud in my joy, I made songs unto the Beast, the Supernal Genius.

I will follow the Lord all the days of my life, and in the hour
of my death let the Beast lead me into the dissolution, and eternal ecstasy
in the kisses of Babalon!

THE PRAYER OF THE PRIESTESS
(Adapted from the 15th Aire of *The Vision & the Voice*)

Lo! I gather up every Spirit that is pure, and weave him into my Vesture
of Flame!

I lick up the lives of men, and their Souls sparkle from mine Eyes!

I am the mighty Sorceress, the Lust of the Spirit!

And by my dancing I gather for my mother BABALON the heads of all
them that are baptized in the Waters of Life!

I am the Lust of the Spirit that eateth up the Soul of Man & Beast!

I have prepared a Feast for the Adepts, and they that partake thereof shall
see God!

INVOCATION OF THE HOLY CURRENT
(A Typhonian Call)

AUMGN!
OLUN!
AMEN!
OMMO
SHAITAN!

O Typhon! Aumgn.

O Besz! Amen.

O Apophis! Aum. Ha.

AUMGN!
OLUN!
AMEN!
OMMO
SHAITAN!

Power of CAPH NIA be over me!

Force of H KOKKINE GYNE mine!

93 be with me!

Light of SOTHIS shine!

AUMGN.
AUMGN.
OMMO
SHAITAN!
AUM HA.
AMEN.

THE LITANY OF THE HOLY WORDS

by Fra.'121

Sit before the altar in the half lotus asana and prepare the mind by the use of pranayama.

Vibrate in a musical tone the following *Litany of the Holy Words* in a repeating loop for a long period, each cycle becoming more and more excited. Let the consciousness climb upward and upward with each such cycle, until you arrive at an Epiphany of the Holy Supernal Will.

The Litany

H KOKKINE GYNE!

TO MEGA THERION!

AIWASS!

ABLANATHALBA!

ABRAHADABRA!

AVE BABALON
by Fra.'.121 and Fra.'.777

Hail BABALON, full of lust!
The Beast is with Thee.
Blessed art Thou among Holy Whores,
And blessed is the fruit of Thine Abominations.
Holy BABALON,
Beloved of kings,
Thou art in us and above us,
Now and at the hour of our death,
Threshold of the ecstasy of Thine eternal kiss.
Amen,
Aum-Ha.

THE HOLY ELEVENFOLD AFFIRMATION

Mine is the AUGOEIDES, the Holy Supernal Will.
Mine is the Immeasurable and Inscrutable Truth.
Mine is the Oblation of Sanctified Pleasure without sacrifice.
Mine is the Harmony of This and That beyond yet within All that Is.
Mine is the Passion for and Appreciation of the Holy Genius in others.
Mine is the Rectification that is the Accomplishment of the Great Work.
Mine is the Millionfold Joy of Heaven on Earth.
Mine is the Beauty, the Wisdom and the Understanding of God in Man.
Mine is the Glory of the Gods in the Happiness of the Beast.
Mine is the Will to contribute to the Joy of Humanity.
Mine is the Law of Thelema.
Amen,
Aum-Ha.

THE FIVE-POINTED VOW

I vow to know the Holy Law of Thelema, and to receive its Holy 93 Current.
I vow to know the Holy Supernal Will, and to communicate its Beauty.
I vow to purge the tendencies of ill will from my being, and to realize Divinity.
I vow to Attain unto That to which I aspire with Desire of Love unsurpassed.
I vow to devote my whole life to Pure Will, unassuaged of purpose, delivered
From the lust of result, enthroned upon the foundation of Perfect Love.
Amen,
Aum-Ha.

THE SIVA PRAYER OF THE BEAST
(To be Recited at any Time in the Morning)

Salutation to the Lingam forever at Lust,
Millionfold Joy in the hearts of all,
Burnt to ash in the Holy Flame of Love,
Genius of the Holy Law of Thelema
And destroyer of the false creeds of men.
Amen,
Aum-Ha.

THE SAKTI PRAYER OF THE HOLY WHORE
(To be Recited at Night)

In bonds of falsehood, Thou art Truth.
In visions of glamour, Thou art Discernment.
In ways of light, Thou art Darkness aflame with Power.
In madness of the moment, Thou art eternal Peace.
Thou art Not at all, so I speak not of Thee.
To love Thee is better than all things.
For one kiss do I give all,
Always in the love of Thee,
And so shall I come to Thy Joy.
Amen,
Aum-Ha.

THE OPENING OF THE ORATIONS
(To be Recited before and after any Invocation)

In the name of No God, Most Devoted, Most Ingenious.
Praise be to No God, in the Love, Passion and Ecstasy of the beasts.
Most Devoted, Most Ingenious,
Master of the Most Holy and Most Lovely.
No God do we worship, No God do we seek.
Make easy to us the Way,
The Way of those who do their Holy Wills with Refinement, Delicacy and Subtlety.

Love is the law,
Will supported by Love.

No God is One and None.
No God is the Everlasting One & the Illimtable None.
No God hath no Equal, nor any Son, nor any Companion.
Nothing shall stand before Its face.

Amen,
Aum-Ha.

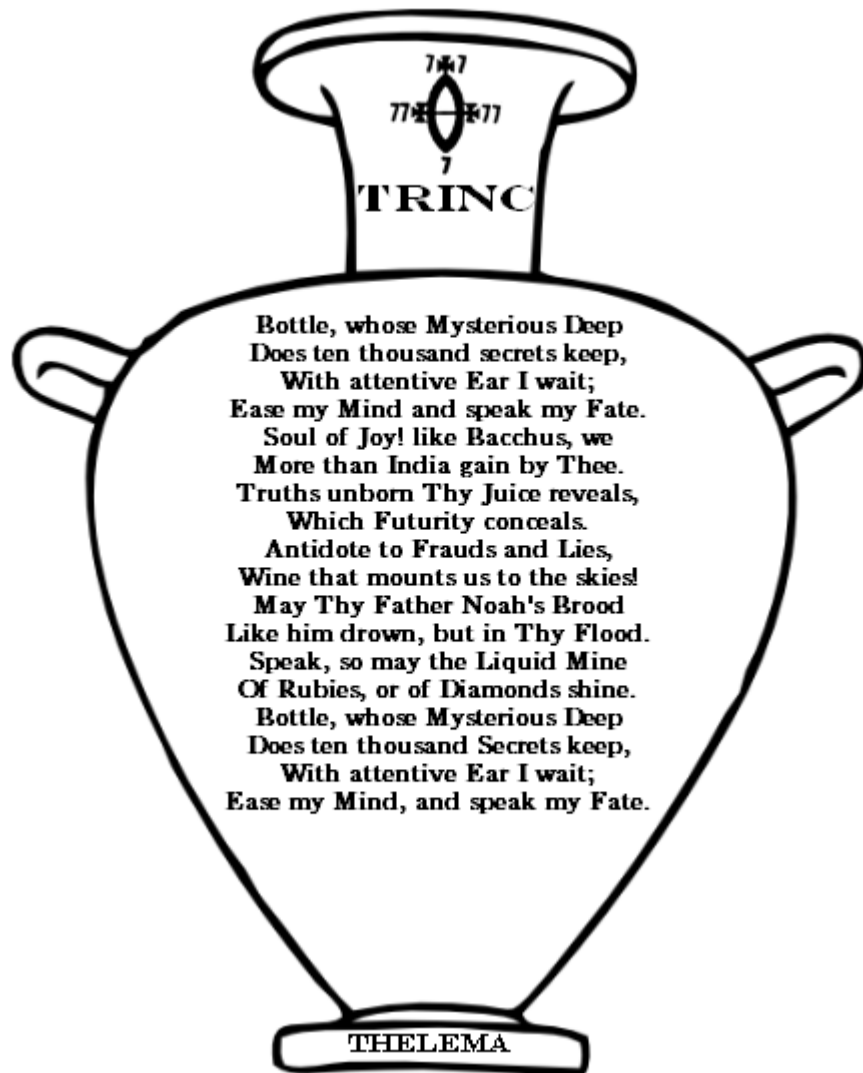
THE BEAST'S PRAYER

Our Beast who art No God,
Hallowed be my Will.
My Kingdom come.
My Will be done,
Here and now as it is beyond.
Holy are the verses of the Law.
Holy are the words,
And holy are the acts of Thy worship.
Lead me into Sanctity of Blasphemy,
And deliver us unto Bliss of Bounty.

For ours is the Kingdom of the Beast,
The Power of the Scarlet Woman
And the Glory of the Genius in Man.
Amen,
Aum-Ha.

AGAPAE
(The Love-Feast)

By the light of Siva I see Holy Vision;
Through Sakti I hear the Perfect Voice.
Babalon singeth the Holy Paeon;
In Power of Lust doth Beast rejoice.
The Current poureth from Her Bottle
The Wine of Thelema, Pure & Supernal.
From the Holy Whore cometh the Sacrament;
In the Womb of God groweth Attainment.





Manifesto of the Holy Thelemic Church



THE OFFICIAL MANIFESTO
of the
HOLY THELEMIC CHURCH

HTC
ISSUED BY ORDER



 *Paidi tou Propeta*

XI°

MANIFESTO OF THE HTC



Do what thou wilt shall be the whole of the Law.

- L, 1:40.

The word of the Law is Θελημα.

- L, 1:39.

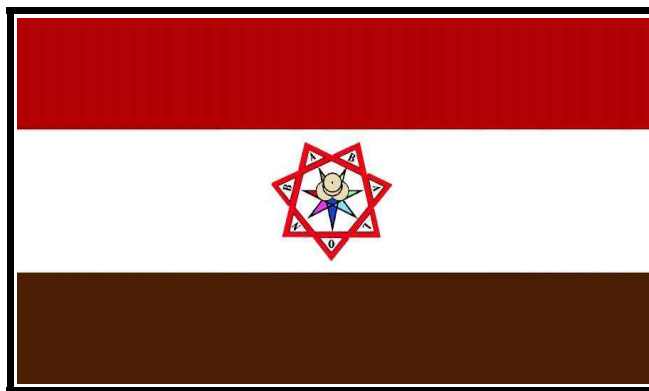
Love is the law, love under will.

- L, 1:57.

Love, Passion, Ecstasy:
Salutation on all points of the Triangle:
Hail to the Egregore.

*Visita Interiora Terrae
Rectificando Invenies
Occultum Lapidem
Veram Medicinam.*

Visit the Interior of the Earth,
and by Rectification thou shalt find
the Hidden Stone
and the True Medicine.





The H.T.C. is a body of Initiates which depends on, draws inspiration from, and is dedicated to preserving and growing, the Holy Egregore of the Beast and the Whore that originates with the sixth Scarlet Woman, Leah Hirsig, a.k.a. Soror Alostrael, as manifested by her last *Dynasthai*, Frater Aleisterion, a.k.a. Paidi tou Prophete XI°, whose Guides are the “Five White Brothers” which formed, through Aleister Crowley and George Cecil Jones, the terrestrial link with that Interior Order once referred to as the Great White Brotherhood -- known in one form as the A.'.A.'. -- in 1907 Era Vulgari.* The names of these discarnate Masters are:

Aiwass (also called *Akilnotuas*, אִחִילְנוֹתוּאָס)

Apis (or *Serapis*)

Ab-ul-Diz

Amalantrah

Athanan (or *Athenan*)

To answer those who contend that none may lay claim to association with that August Assembly without valid lineage, we have but to quote Aleister Crowley himself -- from his commentary on *The Voice of the Silence*:

“The Brothers of the A.'.A.'. refuse none. They have no objection to any one claiming to be one of Themselves. If he does so, let him abide by it.”

A link was established by the aforementioned Five Brothers through their vehicle, Paidi tou Prophete XI°, whose consecration as *Dynasthai* by the act of sacred orgium carried out in secret by the Matron of our Church, Soror Alostrael, several years prior to her death at 6:15 am of February 22nd, 1975 Era Vulgari, served as the magical mechanism required to manifest this holy Egregore, which is itself an astral magical child of Aiwass and so a genuine aspect of the 93 Current. Its Church, the Holy Thelemic Church -- or H.T.C. -- does not lay claim to being the *only* such vessel, nor to being the highest terrestrial Thelemic Authority; for it is merely another of the great religious bodies of the New Aeon dedicated to promulgating the holy Law of Thelema, furthering the global outreach of Thelemic atheism, and cultivating its holy Egregore among humanity. It is but one exoteric manifestation of the Supernal Order out of many in the history of the human attainment of Genius.

Yet this exterior manifestation of our Egregore, while new, is the esoteric or astral reincarnation of a timeless Entity -- one of any number of such across time; and its saints, prophets and oracles have included many extraordinary geniuses. As our Egregore is an astral manifestation of an aspect of the praeter-natural Mind of Aiwass itself, it has -- in its Supernal form -- been the 93 Current that has filled and inspired many of the leading lights whose great wisdom, creativity and lifestyles have served to inspire a great many others who have followed after them. It is in this way -- by inspiring others with their genius

-- that they have passed down this torch of the Invisible Light, conveying to their heirs the Holy Current that guided them.

While many of these geniuses throughout the history of humanity shall remain unknown to us in their earlier incarnations, they have tended to return to us time and again, and so are remembered in some form or other. For it is a holy oath of many who belong to the eternal Source of our Egregore, being as they are Boddhisattvas sworn to assist humanity (not for sake altruism but for the benefit of that Egregore), in whatever of its many forms spanning all time, which serves to inspire them with that illimitable ecstasy and millionfold joy to which they are forever dedicated to pursuing.

Our Church has six categories of these Thelemic Saints, as follows:

Category I: The LOGOI; the Prophets & Masters of the Great White Brotherhood.

Category II: The Masters: Saints that have Crossed the Abyss; the Liturgical Saints.

Category III: Thelemic Disciples; the Adepts that may or may not have Crossed the Abyss, but whose contribution to the Thelemic Mission or to Thelemic history has been significant.

Category IV: The Geniuses, Artists, Mystics and/or Oracles whose contributions to culture and/or science, and manner of living, have significantly contributed to the societal establishment of the liberational Law of Thelema and/or to the progress of humanity.

Category V: The Scarlet Women.

Category VI: Those whose lives have been a great inspiration to the Church.

In some cases, the Secret Chiefs of the Great Order presiding over the Church sent forth its Saints unto humanity under a secret guise, as agents to infiltrate and disrupt a religion that -- having gone awry and thus no longer adhering to, representative of or accessing its Sacred Wisdom beyond the Abyss -- were in some way deleterious to their plan and so in need of counteraction of some kind. Such was the case with prophets like Mohammed and Martin Luther, both of whom were sent to break up Christianity to prepare for the Thelemic Age. Not in every case was the Saint in full possession of the knowledge of his true mission or of the real nature of the Current that guided him or her; and in no case was the person in which his or her Supernal Genius manifested reflective of the true Occult Will that was his or her True Being -- nor were any of the Saints *always* right or infallible. But in all cases were they holy and true, and worthy of remembrance and celebration.

Our Thelemic Saints:

Ankh-af-na-khonsu, Lao-Tzu, Gautama Buddha, Sri Krishna, Ixtus, Moses, Mohammed, Aleister Crowley, Martin Luther, being the Magi; C.S.Jones, H.P. Blavatsky, Karl Germer, Sasha Germer, Martha Kuntzel, Kenneth Grant, George Cecil Jones, being the Adepts who crossed the Abyss; Eugen Grosche, MacGregor Mathers, Allan Bennett, Israel Regardie, Marjorie Cameron, Raoul Loveday, Grady McMurtry, Marcelo Motta, Eliphas Levi, Theodor Reuss, Carl Kellner, Victor Neuberg, C.F.Russell, Hermann Metzger, Moina Mathers, Leilah Waddell, Jack Parsons, Frederic Mellinger, Jane Wolfe, Frank Bennett, Oscar Eckenstein, Norman Mudd, John the Divine, being the disciples who contributed to Thelemic history; Basilides, Simon Magus, Rodrigo Borgia Pope Alexander VI, Jacques de Molay, Cagliostro, Catullus, Martialis, Virgilius, James Patrick Page, Wolfgang Amadeus Mozart, Adam Weishaupt, Sir Richard Payne Knight, Richard Wagner, Albert Einstein, Sir Richard Francis Burton, Johann Wolfgang von Goethe, Joseph Campbell, Algernon Charles Swinburne, Francois Rabelais, Leonardo daVinci, William Shakespeare, Alex Sanders, Arline Maxine Morris Sanders, Paul Gauguin, Graham Bond, Frieda Harris, Austin Osman Spare, Gerald Massey, Timothy Leary, James Douglas Morrison, Franz Bardon, Gerard Encausse, Sir John Dee, William Wynn Westcott, Paschal Beverly Randolph, Ida Craddock, Sir Edward Kelly, William Blake, Friedrich Nietzsche, John Lennon, Dante, Marquis deSade, Giordano Bruno, Bardesanes, Anton LaVey, Howard Phillips Lovecraft, Kenneth Anger, Ayn Rand, Anna Kingsford, G.R.S. Mead, Messalina, Marguerite Porete, Valentinus, Rudolph Steiner, William S. Burroughs, Ithell Colquhoun, Jimi Hendrix, Janis Joplin, Carl Jung, Aubrey Vincent Beardsley, being the geniuses whose contributions to culture and/or science have greatly contributed to the societal promulgation of the Law of Thelema; Rose Edith Kelly, Mary Desti Sturges, Jeanne Robert Foster, Anna Catherine Miller, Roddie Minor, Leah Hirsig, Dorothy Olsen, Maria Teresa Ferrari de Miramar, Hanni Larissa Jaeger, Bertha Busch, Pearl Brooksmith, being the Scarlet Women; and Sharon Miller, being one whose life was a great inspiration to the Church.

The Kaaba and Grand Chapter of the Holy Thelemic Church are presently both located in the United States, but the Holy Thelemic Church is a transnational religious society with members all across the globe. Some of its Chapters may choose to celebrate its mysteries in a liturgical way -- i.e. in groups -- while others opt to remain solitary in function. But the Initiations conferred by the Church -- divided into two parts, called Dedication and Confirmation -- are astral ones, performed separately, the former by the prospective member privately, the latter by the Apostolic Ministry, in the Chapel of Abominations, officiated by the Apostolic Minister and the Initiatrix known as the Oracle of the Church. The *true* Initiation is carried out by the Egregore itself, in conjunction with the prospective

member's Holy Supernal Will, which is also considered to be an aspect of the 93 Current; but only those who are sincere, with dedicated heart and mind, can benefit from it.

The Matron Saint of our Holy Thelemic Church -- being also the Source of the Holy Magical *Dynamis* that gave birth to the Eggregore from which its central founder has drawn tremendous inspiration -- was Soror Alostrael, a.k.a. Leah Hirsig, the sixth Scarlet Woman.

The Mother Church of the H.T.C. is our magical lineage of the A.'.A.'. -- in its universal (i.e. non-terrestrial) form, i.e. an interior Supernal Assembly derived from the Holy *Dynamis* of Alostrael. Its main body of Ministers is designated as the Clerical College of the Rosae Rubae et Aureae Crucis. It is this body, also called the Chapel of Abominations -- comprised of degreed members of the Holy Clergy -- that directs the Clerkship in continual ritual invocation and Chapter Sacerdotal Service.

The H.T.C. does not initiate its members by virtue of "laying on of hands": its exterior members include laymen and the profane; its clerical members initiate themselves, benefiting from the link with its Mother Church by virtue of the Holy Thelemic Rite, Communion with its Thelemic Saints, and holy feast day observances performed by both themselves and the Ministers of the Clerical College of the R.R. et A.C., whose work it is to manifest the Thelemic Eggregore of the Assembly.

Our practice of invoking the Thelemic Saints is not hero-worship. The clerical routine for so doing is important, not only for the teaching aspect of the Church but also because it assists its members in tapping the Holy Current that filled and informed the unique Genius of these gifted men and women, the Holy Chosen of the Eggregore of the mystical Beast and the sacred Whore.

The H.T.C. is an eclectic fellowship dedicated to the popular celebration & catechism of the holy liberational Law of Thelema. It is a communion open to all Thelemic traditions and lineages.

You will never be asked for money, and the only rule is Do what thou wilt; but no regent behaves with disregard for refinement, delicacy and subtlety. All members treat all fellow members as if they were family. The Church discriminates against nobody on the basis of ethnicity, gender or sexual orientation. Finally, all degreed members are sworn to accept the full letter of *The Book of the Law*, but not the strict literal interpretation thereof, as its word is extraordinarily subtle and symbolic.

The H.T.C. regards animals and children as sacred: abuse or harm of either is condemned. Thelemic doctrine is antithetical to any form of sacrifice for any reason.
"I give unimaginable joys on earth: certainty, not faith, while in life, upon death;

peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity". (*L*, 1:58-59.)

The Thelemic ideas expressed here are our own and may not reflect the thinking of certain mainstream Thelemites.

The Church is composed of four parts: (1) the Laity; (2) the Clerkship or Clergy, consisting of Clerical members of the XII^o or higher; (3) the Grand Chapter, consisting of the Deputy Grand Minister and the Grand Minister; and (4) the Kaaba, also called the Apostolic Ministry, consisting of the Apostolic Minister and the Oracle, the co-directors of Church policy. Failing the ability of one to function, the other may continue to do so as he or she so wills, or else pass on the office to another if desired.

The Holy Thelemic Church (or H.T.C.) is a unique spiritual community dedicated to the Thelemic movement as propounded in its founding document, *Liber Legis*, *The Book of the Law*. It is the main ecclesiastical branch of the Chapel of Abominations, the R.R. et A.C. of the Church.

All its members are, however, bound by the original and fundamental Oath of the Church: to devote their energy to assisting the progress of their fellows therein. Those who accept the rewards of their emancipation for themselves are anathema in the eyes of the Church.

The Chapel of Abominations is an Initiatory body that is set up "in harmony with the A.'.A.'. as regards the essential principles". The "essential principles" are, of course, the central spiritual crises: the Advent of the process of Initiation; the Knowledge and Communion of the Holy Supernal Will, or the Greater Genius; and the Crossing of the noumenal Abyss, leading to Supernal Understanding and Wisdom.

There are, however, great differences between the Chapel of Abominations and its exterior religious body, the H.T.C. First, its Clerkship is an Initiatory Order, i.e. its central purpose is to connect its Initiates with Supernal Mind; but while the H.T.C. is not the agent of Initiation itself, it does celebrate and promulgate, in its own unique fashion, the glad word of Thelema. Its founding document, *The Book of the Law*, makes use of various religious words and symbols for its Initiatic pursuits, and the liturgical devices of the H.T.C. are different aspects of the same ideas. -- e.g. Nuit, Hadit and Ra-Hoor-Khuit are equivalent to Babalon, the Beast and the 93 Current, and H Kokkine Gyne (The Scarlet Woman), To Mega Therion (The Great Beast) and Baphomet (the Conjunction of the Scarlet Woman and Beast, i.e. their Holy Current). But these religious devices -- as others such as might to primitive understanding seem to suggest a personal deity or traditional worship -- hold a deeper meaning than is known in vulgar circles.

The Holy Thelemic Church was established in order to provide a system of Thelemic Ecclesia, devoted not to any exterior god but to the impersonal Supernal Consciousness within us all but limited personally to none, celebrating and promoting the elements of the Thelemic paradigm, not in a setting of archaic symbols and notions but in one that is new and fresh.

Official Thelemic tracts, exploring Church doctrine and ideology, are issued in whatever media are convenient to the Church, delivered from time to time to examine all facets of Thelemic ideology as they apply to everyday lives.

The Clerkship maintains its link with its Mother Church by virtue of the Holy Thelemic Rite, Communion with its Thelemic Saints, and holy feast day observances performed by both themselves and the Ministers of the Clerical College of the R.R. et A.C., whose work it is to assist the Thelemic Egregore of the Holy Assembly.

Ours is a mystical religious fellowship, based on atheistic principles, dedicated to the sacred teaching and celebration of the Mysteries of our particular branch of the Holy 93 Current. Our clerical objective is, in other words, not the appeasement of a personal deity but the expansion of realization to its full potential.

The Thelemic doctrinal view held and expressed by the Church is in some ways unique and at points unpopular in some circles. If, however, one is strongly opposed to the teaching of the Church then one should look elsewhere for fellowship, with our full blessing and best wishes.

Application for membership should be made to the Grand Chapter at its email address: *frater121@holy-thelemic-church.zzn.com*, including one's vulgar name, Thelemic name and category of membership (Laity or Clergy). The prospective member may then perform his or her dedication at any time; and his or her confirmation will then be scheduled for the night of the next new moon.

Members of the Church are not bound or expected or even encouraged to work on any stated lines, or with any special object, save as has been above set forth. While there is an absolute prohibition to accept money or other material reward, directly or indirectly, in respect of any ecclesiastical service connected with the Church, the Kaaba and its Chapters may take unsolicited donations when freely offered.

Members of the Clerkship who wish to run their own Chapters, officially recognized by the Kaaba (which establishes overall Church policy) and its Grand Chapter (which oversees the various Chapters of the Church), may do so by requesting permission of the Grand Chapter in writing, declaring a suitable name for that Chapter and agreeing to work -- whether as a private Chapter or a public one -- loosely along the lines set forth in our *Brevarium*. The Grand Chapter will then accept or reject that request, based on the wisdom of its own judgment; and if its determination is

positive then it will pass the request on to the Kaaba for final consideration. But each Chapter must acknowledge full agreement with basic Church doctrine, as established in the writings of the Church, in order to operate in any official capacity as a representative of the Church, and must behave in accordance with the laws of the country and locality in which it resides. In order to be eligible to obtain an officially sanctioned Chapter, one must be a member of the Chapel of Abominations for a period of three or more years.

The Clerkship utilizes various exoteric symbols in its Eucharist and Sacraments, vested with subtle power in their own right, empowered by the Egregore and its 93 Current, which are elevated to an eroto-spiritual level in the rites of its Chapel of Abominations. Even these exalted Sacraments of the Holy Interior Community of the Ecclesia are themselves symbolic of a Supernal Reality that find expression in materiality.

Its Cleric is caretaker of the concerns of its Holy Current; conduit of its sacred celebration; conveyer of its secret power; champion of its Holy Law of Thelema -- in the secular domain and in the clerkship -- per the teaching of the Church, which has come down to us from the Supernal Agency of Aiwass through the mediumship of its chosen Ministry; and he or she is, last but not least, its ambassador to the vulgar world, responsible for carrying its celebratory banner and glad word to expand its Egregore so that, in time, it shall “**exceed the nations of the earth in splendour & pride**” (L, 1:61) -- via the agency, and through the virtue, of its inestimable Genius along the circuits of our unique talents of beauty most worthy.

The Clerkship is restricted to adults, in conformance with vulgar laws; and all its members act in unrestricted freedom, each as he or she so wills, without interfering with the wills of others and with full respect for the highest standards of refinement, delicacy and subtlety.

Whoso behaves outrageously contrary to the important aspects of the teaching of the Church shall be anathema for the best interests of the Church -- but always with our very best wishes, unless their actions are malevolent.

All heathen -- i.e. uneducated and superstitious theists -- are anathema. We loathe their impositional dogma, which causes neuroses in children and perpetrates restriction on society. We do, however, respect them personally, for “**Every man and every woman is a star**” (L, 1:3) -- and it takes a caterpillar time to grow into a butterfly.

The Church is determined to purge religion of its theism without restricting the exercise of religion in all its variety, by assimilating all forms of religious practice soever and injecting into their exoteric function Thelemic principles and elements *sans* theistic dogma. A world so freed of primitive reliance on scientifically unfounded superstition will also be free of the errors of counter-evolutionary thinkers who would urge humanity to conform with its fantastic and unhealthy notions of

perfection and to impose on society its anti-hedonistic measures, in support of a restrictive agenda of the sacrifice of natural happiness in service to an unholy covenant with an unreal personal god against the better interests of the human race.

Members of the XXXI° (the Shin Teth Order) are the elect kings and queens of the Clerical College of the Rosae Rubae et Aureae Crucis and the high priests and high priestesses of the Holy Chapel of Abominations. They are appointed by the Apostolic Ministry and approved by majority approval of the Council of Shin Teth Masters. In case of the lack of a valid Apostolic Appointment, this Council may be convened to elect a successor by majority vote from their own exalted ranks.

The main point of consideration in the evaluation of members for advancement in the Clerkship of the Church is their ability to apprehend the teaching of the Church, their devotion for the Church, their zeal for its holy books and their dedication to the celebration of the Holy Law of Thelema. Equally significant is their loyalty to the Church, and their loyalty over an extended period of time further amplifies their case. Ours is a Family with bonds of love as strong as any vulgar ties, for we are the Children of the Bride and Her Holy Beast through the Egregore of Alostrael, the blessed Sons and Daughters of Aiwass, the 93 Current, Supernal Genius of Humanity.

There is no law beyond Do what thou wilt.
- *Liber Legis*, 3:60.



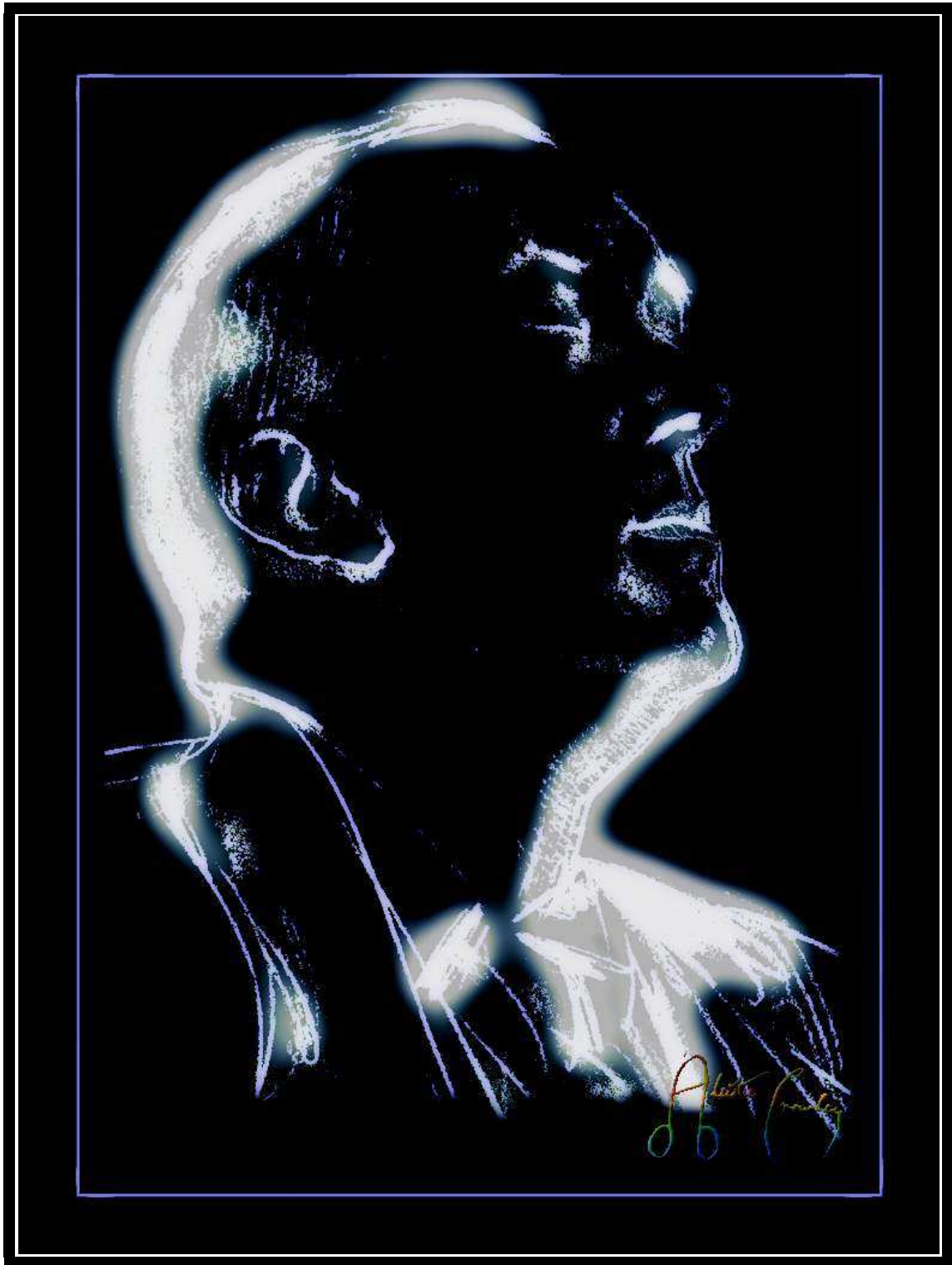
Παιδι του Προπηγητη

XI° Apostolic Minister

R.R. et A.C./CoA Degrees & Titles:

XI° Apostolic Ministry, XII° Tahuti Ministry, XIII° Scarlet Woman Ministry, XIV° Coph Nia Ministry, XV° Therionic Ministry, XVI° Egregore Ministry, XVIII° Graal Ministry, XIX° Choronzon Ministry, XX° Sperma Hagion Ministry, XXI° Typhonian Ministry, XXII° Maut Ministry, XXIII° Pan-Priapus, XXIV° Nosferatu Ministry, XXV° Logos Ministry, XXVI° Baphometis Ministry, XXX° Apokalypsis Ministry, XXXI° Shin Teth Ministry, XXXII° Dynasthai Ministry.

* These are five of seven discarnate minds presiding Supernally over the Church.



7C Grades
&
Degrees



THE GRADES & DEGREES
of the
HOLY THELEMIC CHURCH

HTC GRADES & DEGREES



“The man of earth is the adherent. The lover giveth his life unto the work among men. The hermit goeth solitary, and giveth only of his light unto men.”

- *The Vision & the Voice*, 13th Aire.

In the Thelemic Grades (1st—4th) no lifelong commitments to the Church are made. Once one enters the Clerkship Degrees (XI°—XXXII°), lasting commitments are made to the Egregore and to the Current. The form of address used for persons below the I° to IV° is generally Frater (Fra.'.) or Soror (Sor.'.), while after the IV° of the Clerkship, Very Honored (V.H.) is added. Those who have attained the XI° or higher are accorded the title of Cleric.

Thelemic Grades:

- 1st “Man of Earth”; Initiate.
- 2nd “The Lovers”; Adeptus.
- 3rd “The Hermit”; Babe of the Abyss.
- 4th “Θελημα Grade”; Master/Mistress.

The Main Degrees of the Ecclesia:

- O° Aspirant.
- I° Luna (Initiatrice). Unity via Initiation; reverse birth.
- II° Mercury (Invoke Beast). Unity via the Word; fetal devolution.
- III° Venus (Agape). Unity via Lust & Power of Lust; sex.
- IV° Sol (Aiwass). Unity via the Current; pre-incarnation.
- V° Mars (Union). Unity via Sex Worship; intercourse with God.
- VI° Jupiter (Divinity). Unity via Gestation; Apotheosis.

The Main Degrees of the Chapel of Abominations:

- VII° Saturn (Samadhi) Unity via Annihilation. Phallus/Kteis.
- VIII° Unity. Solitary erotico-spiritual practice.
- IX° Biunity. Erotico-spiritual partnership.
- X° Triunity. Erotico-spiritual multiplicity. Agapae.

THE FORMULAE OF THE RITUAL DEGREES

THE first six degrees following the O°, comprising the Outer Sanctuary of the Church, follow a meaningful system. These degrees are attributed to the lower six Sephiroth below the Abyss, above Malkuth.

First, the candidate for Initiation into the Church is brought symbolically -- via the rite of the first degree of the Sanctum -- as it were back through his or her birth. This first degree is associated with Luna, or Yesod on the Qabalistic Tree of Life; it is sacred to Babalon in her aspect as Initiatrix.

The second degree takes the Initiate through a symbolic fetal phase in which he or she devolves backward from division gradually towards the unity from which he or she ultimately came. It is associated with Mercury, the Messenger, or Hod on the Qabalistic Tree of Life; for it is at this critical stage at which the word of the Holy Law works its Magick on the Initiate's mind, progressing him or her by virtue of its subtle power, purging him or her of his or her complexes -- or the layers of mundane self accrued via the factors of divided existence -- and slowly unveiling to him or her the occult Truth of his or her Holy Supernal Will, the full epiphany of which comes with the attainment of the 2nd Thelemic Grade, but which is also shadowed forth fully in the fourth degree.

In the third degree, the Initiate, who has devolved as it were from the fetal state to the sperm cell, reunites with the phallus from which he or she originally emerged and experiences the sexual act of his or her origination. The degree is associated with Venus, or Netzach on the Tree of Life. Here it is the power of lust that is of central interest; for it is that power which ultimately propels him or her across the Abyss, with the culmination of the 2nd Thelemic Grade and at the onset of the 3rd Grade, which is shadowed forth in the fifth degree, wherein the Initiate realizes passive experience of his or her own divine nature.

The fourth degree is the first degree to deal with pre-incarnational existence, by taking him or her back even further from the orgasm that conceived him or her to the Reality beyond division. It is associated with Sol, or Tiphareth. As the sun is the symbol of the Beast, Aiwass is now introduced.

In order to grasp why this is so, one needs to understand how the Church regards Aiwass. This doctrine really is central to the whole work of the H.T.C. For some mainstream Thelemites today, Aiwass, i.e. the 93 Current, was merely Aleister Crowley's personal djinn -- however, it is much more than that in the estimation of the Initiates of our Church. Their dogma stems from a statement of Crowley's in *The Equinox of the Gods*, as follows:

“I lay claim to be the sole authority competent to decide disputed points with regard to *The Book of the Law*, seeing that its Author, Aiwaz, is none other than mine own Holy Guardian Angel, to Whose Knowledge and Conversation I have attained, so that I have exclusive access to Him. I have duly referred every difficulty to Him directly, and received His answer; my award is therefore absolute without appeal.”

However, if indeed Crowley were the only one with access to Aiwass, then certainly Rose Kelly, the first Scarlet Woman, would never have been able to contact Aiwass as she did to obtain a couple of passages in *Liber Legis* which Crowley had missed; and others with whom Crowley worked also came into contact with Aiwass. Our Church takes the position that Aiwass -- which is an impersonal Current rather than a limited personal being -- is the ultimate Source of all “Holy Guardian Angels” or (to use more mature terminology) Holy Supernal Wills, and so, it follows logically, our link with the Supernal Reality.

In *Liber Aleph*, Crowley writes of Aiwass as something considerably more than just a “Holy Guardian Angel”. He writes:

“...the Stature of Aiwass is beyond our Measure, seeing that he was able to comprehend the whole Mystery of Nuith and of Hadith, and yet to declare Their Message in the Language of Man.”

In *The Confessions of Aleister Crowley*, he wrote:

“In any case, whatever 'Aiwaz' is, 'Aiwaz' is an Intelligence possessed of power and knowledge absolutely beyond human experience; and therefore Aiwaz is a Being worthy, as the current use of the word allows, of the title of a God, yea verily and amen, of a God. Man has no such fact recorded, by proof established in surety beyond cavil of critic, as this Book, to witness the existence of an Intelligence praeterhuman and articulate, purposefully interfering in the philosophy, religion, ethics, economics and politics of the Planet.

“The proof of His praeterhuman Nature -- call Him a Devil or a God or even an Elemental as you will -- is partly external, depending on events and persons without the sphere of Its influence, partly internal, depending on the concealment of (a) certain Truths, some previously known, some not known, but for the most part beyond the scope of my mind at the time of writing, (b) of an harmony of letters and numbers subtle, delicate and exact, and (c) of Keys to all life's mysteries, both pertinent to occult science and otherwise, and to all the Locks of Thought.

“...the incidents connected with the discovery of the true spelling of Aiwaz are alone sufficient to place it beyond all quaver of doubt that I am really in touch with a

Being of intelligence and power immensely subtler and greater than aught we can call human.

“This has been the One Fundamental Question of Religion. We know of invisible powers, and to spare! But is there any Intelligence or Individuality (of the same general type as ours) independent of our human brain-structure? For the first time in history, yes! Aiwaz has given us proof: the most important gate toward Knowledge swings wide.”

Kenneth Grant, in *Cults of the Shadow* (pp.125-126), writes:

“Cosmic consciousness, objectified in time and space, concentrated itself in the image of Aiwass -- 'the god first dawning upon man in the land of Sumer' -- because at that remote period there appeared on earth *for the first time* an adumbration of humanity's ultimate goal. [I.e., Apotheosis.] Aiwass is not, therefore, the daemon, genius, or angel of *the person*, Aleister Crowley.”

However, Crowley did stumble upon a critical insight when, writing on the reception of *The Book of the Law*, he made the following observation:

“Of course I wrote them, ink on paper, in the material sense; but they are not My words, unless Aiwaz be taken to be no more than my subconscious self, or some part of it: in that case, my conscious self being ignorant of the Truth in the Book and hostile to most of the ethics and philosophy of the Book, Aiwaz is a severely suppressed part of me. Such a theory would further imply that I am, unknown to myself, possessed of all sorts of praeternatural knowledge and power.”

In every case, it has been this Current which has delivered the special *Dynamis* that has taken the Genius of certain chosen Initiates to another level. On the night of Crowley's nativity, it manifested that *Dynamis* upon H.P. Blavatsky, who then used the extraordinary power of that Magick to consecrate the nascent prophet-to-be. In March of 1904 E.V., it came first to Rose Kelly -- not to Aleister Crowley -- to impregnate her (so to speak) with its Inspiration, so as to lead her to direct her obstinate husband to write *The Book of the Law* as it willed. And, many decades later, it visited certain additional Oracles, in order to bring enlightenment and direction to others as well.

The 93 Current is something of a “Holy Spirit” in the New Thelemic Age. In *The Equinox of the Gods*, it is described as masculine in its manifestation on April 8, 9 and 10 of 1904 e.v., when the verses of the Law flowed out of Crowley's pen:

“I had a strong impression that the speaker was actually in the corner where he seemed to be, in a body of 'fine matter,' transparent as a veil of gauze, or a cloud of incense-smoke. He seemed to be a tall, dark man in his thirties, well-knit, active and strong, with the face of a savage king, and eyes veiled lest their gaze should destroy what they saw. The dress was not Arab; it suggested Assyria or Persia, but very vaguely. I took little note of it, for to me at that time Aiwass was an 'angel' such as I had often seen in visions, a being purely astral.

“I now incline to believe that Aiwass is not only the God or Demon or Devil once held holy in Sumer, and mine own Guradian Angel, but also a man as I am, insofar as He uses a human body to make His magical link with Mankind, whom He loves, and that He is thus an Ipsissimus, the Head of the A.'. A.'. Even I can do, in a much feebler way, this Work of being a God and a Beast, &c., &c., all at the same time, with equal fullness of life.”

Crowley also described the “voice” of Aiwass as having “clearly and distinctly the human articulate accents of a man”. But Aiwass isn't male, but rather male *and* female; it only manifested that way because it was delivering the Word to its Church, as the phallus delivers its seed to its complement. This is a significant doctrine -- not of genders but of *roles*, i.e., even gays and lesbians may play out masculine and feminine roles. Aiwass plays the role of Beast -- even though it is Baphometic, i.e. Androgynous, being the conjunction of both Nuit and Hadit, or feminine and masculine -- because its Church is symbolically the Scarlet Woman.

The main idea behind the main or ecclesiastic degrees of the Church is to bring the Initiate to his or her “Angel” or Holy Supernal Will through use of this sexual symbolism of the marriage of Beast (Aiwass) and Scarlet Woman (Initiate). Yet the symbolism works either of two ways, depending on the proclivity of the candidate; Aiwass being both male and female, as aforesaid. If one is male and heterosexual, for example, then the role of Aiwass becomes that of Initiatrix. Of course, if one is bisexual, it can work either way.

In this fourth degree, the wedding takes place but is not consummated. For the consummation takes place in the fifth degree, which is associated with Mars, and with Geburah on the Tree of Life. The idea here is to stress not the beatific aspects of union but rather the rougher, lustful aspect. It is therein that the Initiate of the fifth degree explores the depths of the power of lust, the orgia of which work in a cumulative way to propel the 2nd Grade initiate across the Abyss.

In the sixth degree, the Initiate, having been impregnated with the force of Aiwass in the fifth degree, gives birth as it were to his or her own interior or occult divinity. The degree is associated with Jupiter, or Chesed on the Tree of Life. It is here that the apotheosis that is glimpsed in the third Thelemic Grade, and actually realized in full in the fourth Grade, is expounded.

These degrees -- as all the degrees of the HTC -- are conferred not through any mundane rites or laying on of hands, but by transmundane means, through the devices of the Chapel of Abominations and the intervention of our Assembly's Egregore. Yet they require the Initiate to perform certain rituals on his or her own, with sincerity and dedication, in order to effect the desired end.



THE CHAPEL OF ABOMINATIONS

The degrees in the Chapel of Abominations -- the interior branch of the H.T.C. -- are erotico-spiritual degrees, are focused mainly on the important work of sacerdotal sexuality. The first four degrees thereof -- the seventh through the tenth -- are the main ones; all subsequent degrees, also called Cells, are meant to take these sexual sacraments to other levels, each specializing in a field of practice that is unique, employing various devices all its own. Certain of these degrees are ecclesiastical offices.

These Chapel degrees are the heart and soul of the interior work of our Holy Clerkship: the work of the Egregore itself. Whereas the outer work of the H.T.C. -- promulgation, celebration and initiation -- can be carried out by any layman thereof, the interior work, dealing with the Egregore directly and intimately, is for the most part a sexual matter -- for it is therein that the Siva-Sakti forces, which are the lifeblood of the orgia of the Egregore, are stirred and directed.

While the exact details surrounding this important interior work are beyond the scope of this Breviary, the subsequent section aims to outline the various degrees or Cells, so as to give some idea of their purpose, formulae and basic methods.

THE XI° CELL
APOSTOLIC CELL

777



XI°
The Apostolic Cell



Title: *The Holy Spirit of Flesh.*
Element: *Amprodias.*

“A, the heart of IAO, dwelleth in ecstasy in the secret place of the thunders.
Between Asar and Asi he abideth in joy.”

Atu O, The Fool.

This degree of the Clerkship is the highest administrative degree of the Clerkship.

Only a single individual occupies this degree: the Apostolic Minister, chosen by the previous Apostolic Minister or elected by the body of Shin Teth Order members.

This degree is a purely administrative degree with no interior work associated with it.

THE XII° CELL
LOGOS CELL
HANUMAN

72



XII° The Logos Cell



Title: *The LOGOS. The Magus of Power.*

Element: *Baratchial*.

“The lightnings increased and the Lord Tahuti stood forth. The Voice came from the Silence. Then the One ran and returned.”

The Logos, or Tahuti, is Aiwass, the Minister or the Voice of the Silence (Hoor-pa-kraat).

Atu I, The Magus.

In this degree -- the Aiwass Sect of the Church -- Aiwass is invoked as Tahuti or Hanuman. The methods used are: interior darshan, also known as assumption of divine forms; exterior *darhsan* -- which is not adorative veneration but a ritual of beholding the consecrated image of Aiwass or Aiwaz as Hanuman, the Ape of Thoth, with a concentrated effort to commune with the same; a special rite, centered on the sacred image, to be performed on Saturdays; ritual use of the wand or phallic instrument as a device of invocation, used in conjunction with the image; circumambulation of the temple with each round culminating in a devotional -- again, invocatory and not adorative -- and an exterior *darshan*, to be done a number of times per rite; and special chants, aimed at Hanuman, Tahuti or Aiwass and adapted from certain versicles of *Liber Legis*.

THE XIII° CELL
SCARLET WOMAN CELL

BABALON

156

47



XIII° The Scarlet Woman Cell



Title: *The Priestess of the Silver Star.*

Element: *Gargophias.*

“Now hath Nuit veiled herself, that she may open the gate of her sister.”

Babalon manifests in her priestess so that she may open the way for the delivery of the word of the Law -- or transcendental epiphany of Samadhi -- by Aiwass, the impersonal 93 Current of Whore and Beast.

Atu II, The Priestess.

This degree of the Clerkship is centered on the Mystery of the Scarlet Woman as the vessel that delivers the Current to the Church. Its work is to manifest the Scarlet Woman in our flesh for her ertsasy in ours; to stimulate the orgasm of Babalon to the emission of the inspiration of the Current of Shaitan-Aiwass via our Egregore.

Those who hold this degree may work with the images of one or more of the 11 Scarlet Women, the holy Oracles of the Church, during various invocatory rites, so as to tap the Sakti-force they channeled across time. Its Adepts leap across the dimensions by exoteric and erotico-spiritual magick, using the images and symbols of relevance to the particular woman and/or women chosen to do so. The primary ritual device used in the degree is the consecrated image, per *Liber Legis*, 3:21, 22.

Others may choose to work with the Stele to celebrate the Mystery of Nuith; and still others may wish to celebrate the Whore generally rather than personally. But all should recall the terrestrial links, be they Scarlet Women or any other manifestation of Babalon in any feminine form, in their rites of the secret temple, to some degree, so as to form this vital link with the terrestrial gateways established by the Current through its Oracles and Prophets. In neither case are these images venerated; on the contrary, the object of working with these images is to tap the Current that utilized and informed those represented therein or (in the case of the symbols) thereby. The basic idea is to use the sexual forces of the rite to open invisible gates leading to the Current that indwells the iconic locus of use here. The persons depicted are of secondary interest; it is the Supernal Power that used them at the time which is invoked, via the chrismation of these images with the power of lust generated in the rites of the secret temple.

THE XIV° CELL
COPH NIA CELL
WOMAN

66



XIV° The Coph Nia Cell



Title: *The Daughter of the Mighty Ones.*

Element: *Dagdagiel.*

“The Virgin of God is enthroned upon an oyster-shell; she is like a pearl, and seeketh Seventy to her Four. In her heart is Hadit the invisible glory.”

Atu III, The Empress.

This degree focuses ritually on the power of Babalon, or the Sakti-force of Coph Nia, as transmitted not via its terrestrial avatars, the Scarlet Women, but through invocatory *darshan* of consecrated images of its physiological symbol: the *yonis*. Its ritual process involves the use of those images of the vulva, as well as special use of temple instruments such as the cup, wine, incense and holy oil (which latter symbolizes the *kalas* of the *yonis*).

THE XV° CELL
PRINCE-PRIEST CELL

אחילנעטראצ

666



XV° The Prince-Priest Cell



Title: *The Child of the Morning, Chief among the Mighty.*

Element: *Hemeththerith.*

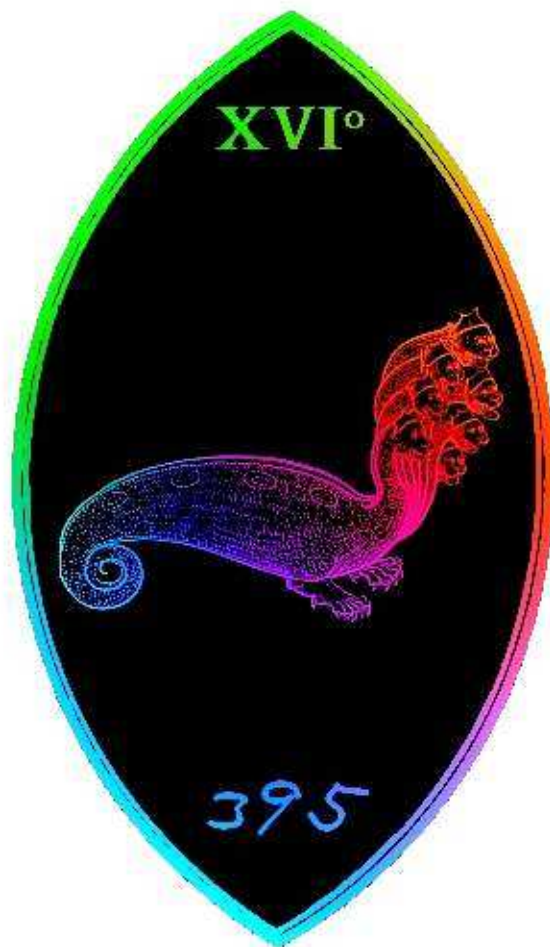
“Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame.”

Atu IV, The Emperor or Beast.

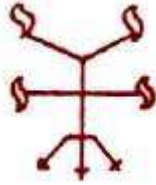
This degree of the Clerkship is the official sacerdotal degree of the Prince-Priest. Those of this degree work with the images and symbols of TO MEΓA ΘHPION, Aleister Crowley, the Prophet of Thelema, during certain rites, so as to ground that aspect of the Current in the work of the Cleric; for the original Current was grounded in Crowley and can be tapped across time via ritual use of its specially consecrated images and symbols. The voice of the prince-priest is also used in the temple, as an exterior mantram.

THE XVI° CELL
DRAGON CELL
שטאלהים

395



XVI° The Dragon Cell



Title: *The Magus of the Eternal*.

Element: *Uriens*.

“Also is the Star of the Flame exalted, bringing benediction to the universe.”

Atu V, The Hierophant.

In Aleister Crowley's *Book of Lies*, chapter 44, we find the following relevant passage:

“Seven are the veils of the dancing girl
in the harem of It.

“Seven are the names, and seven are the lamps beside Her bed.

“Seven eunuchs guard Her with drawn sword;
No man may come nigh unto Her.

“In Her wine-cup are seven streams of blood
of the Seven Spirits of God.

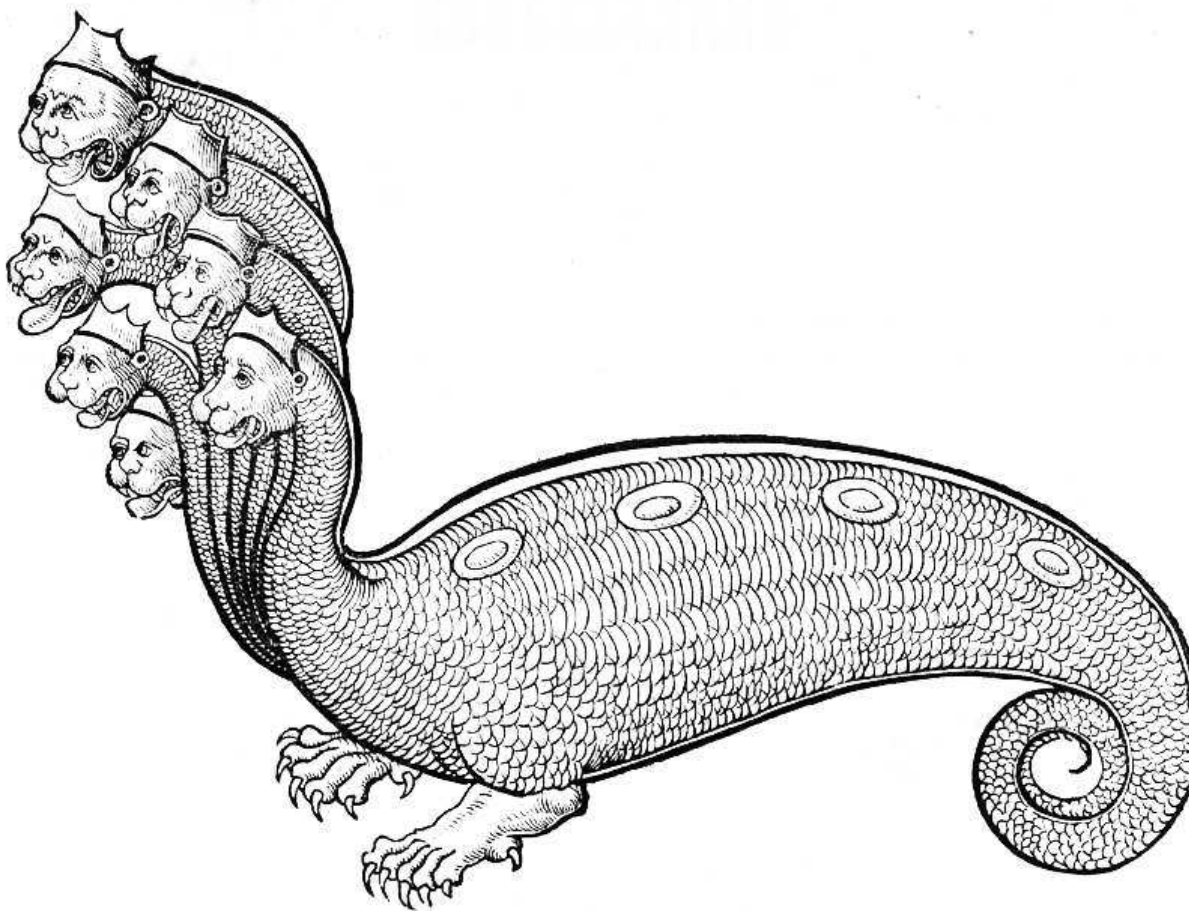
“Seven are the heads of The Beast whereon She rideth.

“The head of an Angel: the head of a Saint:
the head of a Poet: the head of an Adulterous Woman:
the head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.”

This degree is to the previous one what the XIV° is to the XIII°. Just as the Coph Nia Cell forms a Cult around the universal Sakti, as contrasted with the Scarlet Woman Cell which crystallizes the Sect around that same force in its eleven terrestrial avatars, the Dragon Cell manifests a Sect around the force of the transcendent Siva -- i.e. the Supernal Beast, as contrasted with its inferior terrestrial avatar, the prince-priest the Beast, of the previous XV°. Note that, in the sigil of Uriens that is associated with this Cell, there are seven heads that are featured: four flames and three crosses. This is the seven-headed Beast, with its seven heads being attributed to the seven planetary forces on the Qabalistic Tree of Life; four masculine and three feminine.

The work of this degree is based on the invocation of the seven planetary forces of the Tree of Life: Luna, Mercury, Venus, Sol, Mars, Jupiter and Saturn. These forces are invoked not as separate entities but as seven heads of one Supernal Beast, or Hadit, the serpentine *Atma*. Its ritual, temple instruments and devices revolve around the idea of these seven forces of the Beast, going in order from Luna to Saturn.

The main consecrated image of this Cell is the Dragon with seven heads.



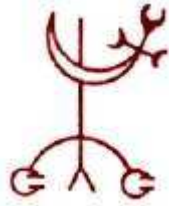
THE XVII° CELL
LEGIS CELL

ΘΕΛΗΜΑ

93



XVII° The Legis Cell



Title: *The Children of the Voice, the Oracle of the Mighty Gods.*

Element: *Zamradiel.*

“Here then beneath the winged Eros is youth, delighting in the one and the other. He is Asar between Asi and Nepthi; he cometh forth from the veil.”

Atu VI, The Brothers.

This degree of the Clerkship works ritually with various aspects of *Liber L vel Legis, The Book of the Law*, both by the methods of the Chapel of Abominations and by using exoteric ritual devices as well. Initiates of this degree utilize some of the instructions outlined by Aleister Crowley in *Liber Astarte*, with the focus of the operations being not any deity but the core holy book itself, with a copy of the manuscript serving as the central image and eidolon, and the verses of the Law arranged in a certain manner as talismans, both in their literary form and in their Qabalistic form, making use of Anglogematria (vide *The AQBL Key*) as well as Hebrew and Greek to calculate their ritual uses.

THE XVIII° CELL
ALOSTRAEL CELL

אל-וסתר-אל

31-666-31
728



XVIII° The Alostrael Cell



Title: *Child of the Power of the Orgasmic Waters, Master of the Invisible Light.*
Element: *Characith.*

“He rideth upon the chariot of eternity; the white and the black are harnessed to his car. Therefore he reflecteth the Fool, and the sevenfold veil is re-veiled.”

Atu VII, The Graal.

This degree of the Clerkship of our Church is focused on the Communion of her Holy Thelemic Saints, by invoking them in general ritual and in their Rite of Holy Communion, as well as in all their rites of the secret temple; but more than all else, the point of the Communion, and of the Mystery of Attainment in the euphemism of the Graal of the Whore, is emphasized as being none other than the lust of Babalon for her Shadow -- whatever so be the object of desire represented by that Shadow, be it Hadit (Phallus), Nuit (Kteis) or Ra-Hoor-Khuit (both). Her lust and ecstasy in us is the highest sacrament.

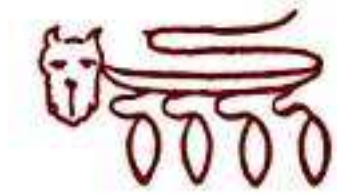
The meaning of the name Alostrael is “Womb (or Graal) of God”. In various writings the Prophet makes use of the symbolism of the Graal of Babalon as the means by which the Great Work is accomplished and Supernal Attainment realized. For it is in the Womb of Babalon that the ego is dissolved and reformulated in the new image of its own Holy Supernal Will, to be as a Star in the company of heaven to shed its light for others to enjoy again and again, following the spiritual crisis referred to as “Crossing the Abyss”. This idea is therefore a prominent part of the ritual of this degree.

THE XIX° CELL
CHORONZON CELL

333
128



XIX° The Choronzon Cell



Title: *The Daughter of the Flaming Sword.*

Element: *Temphioth.*

“Also cometh forth mother Earth with her lion, even Sekhet, the lady of Asi.”

Atu XI, the Lust of the Beast and the Whore.

This degree of the Clerkship is focused on the work of atavistic magick in the secret temple, the work of transformative erotico-spirituality. In this degree, the priestess -- or the person assuming that role -- copulates with the priest after he has transformed astrally into a beast. To accomplish this, he acts as a beast, dresses as a beast and assumes the astral form of a beast, invoking the Holy Therionic Current.

THE XX° CELL
SPERMA HAGION CELL
SPERMA
124



XX° The Sperma Hagion Cell



Title: *The Prophet of the Eternal, the Magus of the Voice of Power.*
Element: *Yamatu.*

“Also the Priest veiled himself, lest his glory be profaned, lest his word be lost in the multitude.”

Atu IX, The Hermit.

This degree of the Clerkship works to direct the sexual elements of its workings in the Chapel of Abominations via veneration of and chrismation in the holy seed, exoterically and esoterically.

Elaborate rites are utilized, with spermal devotionals at their core, whereby this is done. Another work of the degree is consecration by means of such chrismation. During other times, the Initiate of this degree also makes use of the practice of retaining the seed during sex -- but only for a certain period of time, so as to build up the forces of lust.

The Initiate of this degree also “spreads the seed”, as it were, in the outer Church by promulgating the Holy Law of Thelema and promoting the Church, its vessel. This work of advancing the success of the H.T.C. furthers the mission of Aiwass itself, as she (the Church) is a veritable child or manifestation of Aiwass itself, one of an infinite number of such manifestations in the realm of possibility.

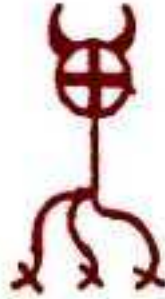
Members of this degree are concerned with both representing and promoting the ecclesiastical celebration of the Church in their region. They lead their own Chapters of the H.T.C.

THE XXI° CELL
TYPHON CELL

696



XXI° The Typhon Cell



Title: *The Master of the Forces of Life.*

Element: *Kurgasiar.*

“Now then the Father of all issued as a mighty wheel; the Sphinx, and the dog-headed god, and Typhon, were bound on his circumference.”

Atu X, Destiny, True Will and the 93 Current.

This degree is held by those within the Clerkship who identify themselves as Typhonian, as propounded in the Typhonian Trilogies of Kenneth Grant, a.k.a. Aossic-Aiwass.

To be eligible for this degree, one must simply be a member of the Clergy who favors the work of Kenneth Grant and the Typhonian tradition, and/or works on occasion therein in any measure.

THE XXII° CELL
MAUT CELL

55



XXII° The Maut Cell



Title: *The Daughter of the Powers of Truth. The Ruler of the Balance.*

Element: *Lafcursiax*.

“Also the lady Maat with her feather and her sword abode to judge the righteous. For Fate was already established.”

Atu VIII, Adjustment, a.k.a. “The Whore Satisfied”.

This degree of the Clerkship celebrates the central Mystery of Maut: that of the vulture-goddess or dominant Whore, from whose lust comes the Eggregore itself. Woman manifests her supreme power (vide *L*, 1:15) via Love (Agape) -- both her own and that which she engenders in others; and man manifests the Will (Thelema) that aggressively worships Her Beauty.

Its female Initiates are the Sacerdotal Whores of the Church's Maut Order, which is a body of members of the Clerkship that includes men and women who consider themselves to be rooted most firmly in the feminine side of the Energies of the Aeon of Maut. Its Initiates identify primarily, though not necessarily exclusively, with the feminine half of the Current. They are, most of all, more comfortable working within the formulaic framework of the Aeon of Maut (or Maat, as some have called it), using the devices and symbolism thereof.

Note that, by AQBL, the name *Maut* = 55 = *Satan*. Not the Christian devil, of course, but the impersonal androgynous Current of Baphomet, i.e. the divinity of man totally beyond the limitation of the conception of a personal deity. It is no accident that this is also the value of the phrase *no God*. It is also the value of the words *sky*, *heaven* and *object* (as in “**I am the visible object of worship**” from *L*, 3:22).

Transliterating the name -- which more accurately conveys the formula of the Age to follow that of Thelema than Maat -- into Hebrew, using Teth rather than Tau, gives the value of 56, equivalent to Nu or Nuit.

THE XXIII° CELL
PAN-PRIAPUS CELL
THERION

89



XXIII° The Pan-Priapus Cell



Title: *The Spirit of the Mighty Waters of Orgasmic Power.*

Element: *Malkunofat.*

“Then the holy one appeared in the great water of the North; as a golden dawn did he appear, bringing benediction to the fallen universe.”

Atu XII, The Hanged Man.

This degree of the Clerkship is a degree of phallic magick, in which the phallus is worshipped more or less as put forth in *Liber Astarte* . Those among the Clergy who -- whether heterosexual, bisexual or gay -- are interested in the mysteries of the Holy Phallus are well-suited to this degree.

THE XXIV° CELL
NOSFERATU CELL

69



XXIV° The Nosferatu Cell



Title: *The Child of the Great Transformers. The Master of the Gate of Death.*
Element: *Niantiel.*

“Also Asar was hidden in Amennti; and the Lords of Time swept over him with the sickle of death.”

Atu XIII, Death.

The fourteenth degree is for those who have a talent for Oracular vision and trans-temporal contact. They are called Nosferatu because they consume the elemental forces of lust stirred up in their workings; and the power of lust that is generated by that act of sacramental consumption is contributed to the Egregore, not by means of any kind of sacrifice but simply by consecrating Acts (Obeah) of sanctified pleasure in the temple with various Holy Words (Wanga), generating an ever-increasing, ever-widening flow of magical power and strength, to which one enjoys full access of Communion and in which one is baptized in the great flow of the Aeonic Current.

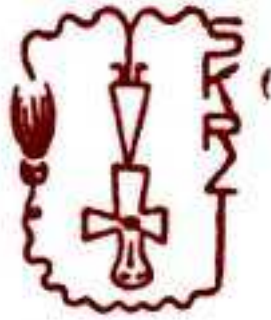
These Succubi or Incubi (as they are female or male respectively) consume, refine and re-transmit the elements of the Egregore transmitted to them both by their lovers and by these avatars of the Beast, which then vitalizes the Church and all its members with their Interior Ingenium or contribution in whatever way they are so gifted, whether it be art, craft, humor, priestcraft or any form of sincere expression of talent.

THE XXV° CELL
WANGA CELL

77



XXV° The Wanga Cell



Title: *The Daughter of the Reconcilers, the Bringer-Forth of Life.*
Element: *Saksaksalim.*

“And a mighty angel appeared as a woman, pouring vials of woe upon the flames, lighting the pure stream with her brand of cursing. And the iniquity was very great.”

Atu XIV, Magick.

This degree of the Clerkship is for those advanced Adepts of the Church who specialize in the Wanga orgia of the Clergy -- the Obeah being the Acts of the Chapel of Abominations and the Wanga being the verbal or mental supports thereof. Obeah is the craft of Sex Magick by Action; and Wanga is the craft of Sex Magick by sound, voice or thought. Those of this degree specialize in the ritual use of noises and sounds and repetition of words and/or vocal interaction leading to potent generation of sexual force.

Certain sounds can have a potent effect on the intensity of the sexual experience. Screams, name-calling, yelling and other such devices can play a major role in the generation of extraordinary sexual force. This degree is focused on the use of such devices -- in conjunction with the repetition of mantras and drum-like sounds -- to complement the work of the Chapel known as Obeah.

THE XXVI° CELL

באפעמיתר

BAFOMITHRA

729



XXVI° The Baphomet Cell



Title: *The Master of the Gates of Matter. The Child of the Forces of Time.*

Element: *A'ano'nin.*

“Then the Lord Khem arose, He who is holy among the highest, and set up his crowned staff for to redeem the universe.”

Atu XV, The Devil.

This is the degree of the Holy Magick of the secret temple of the Clerkship of the Beast and the Whore. It is attributed to the Spirit of the lust of the Beast and Babalon, at ectsasy in the Egg of continual Orgasm; *ShT* in the formula of LASH TAL; and *A* in the formula of VIAOV. The Two-in-One Child of Agape.

Eleven being the number of the Scarlet Woman, this is also the number signifying the double-force of Baphomet, i.e. the phallic force of the bellowing Beast and the kteic power of the screaming Whore; and this description characterizes the mysteries of the degree, delving into the Secret Magick of the orgasmic force.

This degree of the Clerkship is concerned with the basics of erotico-spirituality. Its central exoteric device is chrismation; and its symbols are the phallus and the kteis.

Aiwass is invoked as Baphomet, and as the Holy Spirit of the Lust of Beast and Whore.

Those who hold this degree are the official representatives of the Church. Its members are officially-sanctioned ministers of the H.T.C. To be eligible for the degree, one must be a member of the Clergy with three or more years of good standing, and in possession of the 2nd Grade with the blessing of both the Grand Chapter and the Kaaba.

THE XXVII° CELL
ORACLE CELL

Η ΚΟΚΚΙΝΗ ΓΥΝΗ

667



XXVII° The Oracle Cell



Title: *The Master of the Hosts of the Mighty.*
Element: *Parfaxitas.*

“He smote the towers of wailing; he brake them in pieces in the fire of his anger, so that he alone did escape from the ruin thereof.”

Atu XVI, The Blasted Tower.

A Commentary on a portion of Revelation

“Come, I will show you the judgment of the Great Whore (πορνηζ της μεγαλης), the one sitting upon the many waters (υδατων των πολλων), with whom the kings of the earth committed whoredom, and the ones dwelling on the earth were intoxicated of the wine of her adultery.”

“And I saw a Woman sitting upon a Scarlet Beast (θηριον κοκκινον), being full of names of blasphemy, having seven heads and ten horns. And the Woman was wearing purple and scarlet, gilded with gold, and precious stone and pearls, having a golden cup in her hand full of abominations and the uncleanness of her whoredom. And upon her forehead a name being written, Mystery (Μυστηριον), Babalon the Great, the mother of the whores and the abominations of the earth (μητηρ των πορνων και των βδελυγματων της γης). And I saw the Woman being intoxicated of the blood of the holy ones (αγιων), and of the blood of the witnesses. And I marveled, having seen her, with great wonder.”

“I will tell to you the Mystery of the Woman, and of the Beast, of the one bearing her, of the one having the seven heads and the ten horns, the Beast which you saw was, and is not, and is about to ascend from out of the Abyss (Αβυσσου) to go away into destruction [i.e. reformulation of the ego to make it suitable for the indwelling Holy Supernal Will].”

“Here is the mind of the one having wisdom. The seven heads are seven mountains [the seven planetary powers of the Sephiroth upon the Tree of Life, or the aspects of the Beast and Scarlet Woman themselves], where the Woman sits. And there are seven kings -- the five fallen, the one is, the other is not yet come, and whenever he

should come, a little he must remain. [Note, too, that there are seven Mahatmas presiding over our Church, five of whom worked with the Prophet.]

“And the Beast which was, and is not, even he is the eighth [this signifies that he is Baphomet, which is the holy eightfold name, באפמיהר] and from out of the seven he is, and unto destruction [i.e. Samadhi in the Cup of Babalon] he goes. And the ten horns which you saw are ten kings [these are the ten Sephiroth], ones which have not yet received a kingdom, but receive authority as one hour with the Beast. These have one mind [i.e., they are the Beast who is one with the Scarlet Woman], and their power and authority they give to the Beast.”

“The waters which you saw, where the Whore sits, are multitudes and peoples [the seminal egos of all the men and women who cross the Abyss and so achieve divinity in unity with the Beast and Scarlet Woman via the Holy Supernal Will, or Aiwass, the 93 Current], of all nations and languages. And the ten horns which you saw upon the Beast, these shall detest the Whore [this is furious lust not hatred], and they shall cause her to be made desolate and naked, and they shall devour her flesh and incinerate her by fire [i.e. they -- the ones who Attain by way of the seven planetary Sephiroth -- shall unveil her and make violent love with her, eating her sexual fluids and burning her as it were with the fire of their passion].”

“And the Woman whom you saw is the Great City [the City of the Pyramids beyond the Abyss, which symbolizes the Attainment of Divine Realization], the one having kingship over the kings of the earth.”

“And after these things I saw another angel descending from the heavens, having great authority; and the earth was enlightened from his glory. And he cried out in strength of voice, saying, Is fallen, is fallen, Babalon the Great, and is become the home of daimons, and a prison of every unclean spirit, and a prison of every unclean bird, and detested. [She is “fallen”: i.e., she is manifest, her mystery having been unveiled by the Crossing of the Abyss. She is become a home of daimons: the Qliphoth are made holy in the union of opposites accomplished thereby. Every unclean bird = every spirit of lust. “Detested” here means lusted after with furious rage; for it is in this form of Agape, in the Chapel of Abominations, that the greatest power of lust is tapped.] For of the rage of the wine of her Whoredom are all nations given to drink, and the kings of the earth have committed Whoredom with her, and the merchants of the earth were enriched with the power of her indulgence. [The merchants of the earth are the Initiates, or Clergy, who deal in redemption through sacrifice, i.e. buying. These shall no longer sacrifice -- see below.]

“And I heard another voice from out of the heavens, saying, Come forth from out of her, my people! [i.e., do not remain in the bliss of the City of the Pyramids, as a “black brother” or recluse in the lonely tower of mundane self, but emblazon the earth as a falling star of glory, enlightening humanity with the Genius given birth from out of the Womb of the Whore] that you should not partake together with her sins [i.e. do not reside in the perpetual bliss of the City of the Pyramids, reaping the

rewards of Supernal Realization for oneself alone, but share your light instead]; and that you should not receive of her calamities. ["Calamities" = vexations of ecstasy, or orgasmic bliss; again, one should not retire in the bliss of Attainment, but rather use it to manifest your Genius to mankind.] For her sins cleaved as far as the heavens, and God remembered her offenses. [The basest material lust has, through the union of opposites via the crossing of the Abyss from reason to Supernal Consciousness, been united in the Magister Templi and has awakened in him or her a New Divinity.]

"Render to her as also she rendered to you, and double up to her according to her works! [Love her as she has loved you, by returning to her body of Stars the joy one has uncovered for oneself.] So much as she glorified herself, and lived indulgently, so for that you must give to her torment and mourning. [Torment of lust and mourning or wailing of ecstasy. The proper attitude is to live as she exemplifies, indulgently and with self-glory, for she is in us, and rejoices in our joy.] For in her heart she says, I sit a Queen, and a widow I am not, and mourning in no way shall I see. [I.e., Supernal Consciousness, apart from our realization of division, has no capacity for ecstasy. The loftiest awareness needs the basest state in order to enjoy the fullest measure of agonizing bliss.] On account of this, in one day shall come her calamities -- death, and mourning, and hunger. [Her orgasmic bliss shall manifest in our reality, with the Crossing of the Abyss and Samadhi, whence come death -- i.e. transformation of the ego -- and mourning -- i.e. wailing of agonizing ecstasy -- and hunger -- i.e. cravings of unfathomable lusts.] And by fire shall she be incinerated [by fire of lust shall she be consumed with ecstasy], for strong is the Lord God, the one judging her. [This is the Beast that calls down on her the wrath of his passion, furiously loving her. For the Lamb with seven eyes is the same as the Beast with seven heads.] And the kings of the earth shall weep for her and beat their chests over her, the ones committing Whoredom with her, and living indulgently, whenever they should see the smoke of her burning fire, standing from afar off, on account of the fear of her torment, saying, Woe, woe to the Great City, Babalon, the strong city, for in one hour came your judgment. [This is not the weeping of remorse and fear but the wailing of agonizing ecstasy again.] And the merchants of the earth shall weep and mourn over her, for no one buys their merchandise any longer, merchandise of gold, and of silver, and of precious stone, and of pearl, and of linen, and of purple goods, and of silk, and of scarlet goods, and of all wood of thyine, and every item of ivory, and every item of most precious wood, and of brass, and of iron, and of marble, and cinnamon, and incenses, and perfumed liquid, and frankincense, and wine, and olive oil, and fine flour, and grain, and cattle, and sheep, and horses, and coaches, and bodies, and souls of men. [There is no more redemption -- which is what "buying" here symbolizes -- for all redeem themselves, achieving their own divinity; and all of these luxuriant indulgences are, with the accomplishment of the Great Work, sanctified.] And the autumn fruits of the desire of your soul are departed from you [i.e. one has no more compulsion for these things, for one's desire is now **"pure will, unassuaged of purpose, delivered from the lust of result"**]; and all the lustrous things, and the bright things, are destroyed from you, and no longer in any way shall you find them [for in pure will is

no desire, but only pure ecstasy equally in all things soever]. The merchants of these things, who enriched from her, from afar off shall stand, because of the fear of her torment, weeping and mourning, saying, Woe, woe to the Great City, the one wearing fine linen, and purple, and scarlet, and being gilded with gold, and precious stone, and pearls. [All things being made holy, the dealers of redemption, or the priesthood, shall wail in agonized ecstasy as indulgence becomes worship; and the Great Whore's fine linen (beauty) and purple (passion) and scarlet (power), which are gilded with gold (Holy Will) and precious stone (Wisdom, or Chokmah), and pearls (Binah, or Understanding), are no longer to be sacrificed for some God, but are sacraments for the pleasure of divine humanity.] For in one hour was made desolate so great a wealth. [**“For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour”** -- *L*, 1:61. Losing **“all in that hour”** is not loss, but rather infinite gain. One loses one's compulsion for these things, not the things themselves. See also *Liber Cheth* ¹, which describes this Most

1 “This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.

“Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

“Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.

“Then shall the winds gather themselves together, and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardians of the abyss.

“And because there is no life therein, the guardians of the abyss shall bid the angels of the winds pass by. And the angels shall lay thy dust in the City of the Pyramids, and the name thereof shall be no more.

“Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods.

“Thou hast wealth: give it unto them that have need thereof, yet no desire toward it.

“Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one.

“Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.

“For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.”

Holy Attainment via Binah at the crown of the Abyssal Crisis, wherein man is divested of his limited ego and filled with the Wine of the mystical blood of the Thelemic saints -- who have given their mundane personalities to the Cup of Babalon, as it were their sperm in the act of erotico-spiritual Whoredom -- which Wine is the sacrament that, consumed by the initiate from the Cup or Vulva of the Initiatrix, awakens in him the Beast, or the Divine Awareness of his own Holy Supernal Will.] And every navigator, and all those sailing upon the boats, and seamen, and as many as work on the sea, stood afar off, and crying out seeing the smoke of her burning fire, saying, What is likened unto the Great City? [These sailors are those that have Crossed the Abyss to the Sea of Binah.] And they threw dust upon their heads, and cried out, weeping and mourning, saying, Woe, woe to the Great City, in which were enriched all the ones having the ships in the sea, from her valuables, that in one hour were made desolate. ["Desolate" here means infinite gain in the loss of limitation. "Woe" means vehement ecstasy of Samadhi.] Be glad over her, O heavens, and the holy ones [Thelemic Saints], and the apostles [the Prince-Priests or Beasts], and the prophets [the *Logoi* or Magi], for God judged your case against her [i.e. the Beast rises up in you to vent his lust on her]. And one strong angel lifted a stone like a great millstone [stone = sperm, i.e. ego], and cast it into the sea [Sea of Binah], saying, Thus with impulse shall be thrown Babalon the Great City, and in no way shall be found anymore. [Again, to be cast down is to be lifted up, as beyond the Abyss contraries are wedded and reason is transcended. C.f. also *L*, 2:3-4, "In the sphere I am everywhere the centre, as she, the circumference, is nowhere found. Yet she shall be known & I never." I.e., God is impersonal and in all things known.] And a sound of harpists, and musicians, and pipers, and trumpeters, in no way shall be heard in you anymore; and the sound of a millstone in no way shall be heard in you anymore; and the light of a lamp in no way shall shine in you anymore; and the voice of the groom and bride in no way shall be heard in you anymore. [Sound is not heard and sight is not seen by the Magister Templi, who has become Nemo, or "No Man" -- this is a way of expressing the lack of differentiation that obtains above the Abyss. See *L*, 1:22: "Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt."] For your merchants were the great men of the earth; for by your sorcery were all the nations misled. [This is actually a prophecy, for in fact Christianity developed into the Great Sorcery that did indeed mislead the nations. The Eggregore behind it was a wolf in sheep's clothing, pretending to be beneficent whereas it was, in truth, vile and hurtful in more ways than one. Its imposition of sin and guilt has done nothing but breed neurosis and psychosis. It is built on a foundation of sacrifice. In Christ's time, the device was to sacrifice animals as a way of destroying, by proxy, the imagined "sin" burdening the soul of man. Christianity retained this device but refined it, turning the sacrifice on the practitioner instead, so that, by abstinence and self-flagellation -- such as that exemplified by Christ and the martyrs of his Church -- this weight of so-called sin might be mitigated. However, the basest carnal nature is, in Thelemic doctrine, sanctified with the loftiest spiritual power -- and the Divinity of man is manifested through the Crossing of the Abyss, which brings one to

complete realization of the Holy Supernal Will -- with which one connects in the Augoeides Attainment of the 2nd Thelemic Grade (that of the Lovers, corresponding to Tiphareth on the Tree of Life) -- as oneself. There is, in Thelemic religion, no need for sacrifice of any kind. Hedonistic indulgence is holiness, because the only divinity is in one's own joy.] And in her the blood of prophets and holy ones [Thelemic Saints] was found, and of all the ones being slain upon the earth. [This refers not to actual deaths, but metaphorical ones. The ego is "slain" in the act of Crossing the Abyss, and reconstituted in the image of one's own unique Holy Supernal Will, which is divine, impersonal and unchanging. The personal tendencies that one is initially confined to, as well as the emotional tendencies that compel one, are turned to the service of the Holy Will in the Abyssal Crisis and matures from a Babe of the Abyss at the 3rd Thelemic Grade (Hermit Grade) to a full-fledged Magister Templi at the 4th Thelemic Grade (Θελημα Grade). C.f. *Liber Cheth*, v.2: "Thou shalt drain out thy blood that is thy life into the golden cup of her fornication." Also, "blood" is euphemistic for "sperm" or "kalas" (depending on whether one is male or female) -- for in practice, the Adeptus working towards the Abyssal Crisis uses the sexual rites of the Chapel of Abominations to generate the spiritual momentum required to propel one across to Binah. The eucharist of wine in the outer temple rites symbolizes the blood or sperm/kalas of all of the Thelemic Saints that have Crossed the Abyss, and connects one mystically with their Essence who abide as Masters of Darkness -- i.e. devoid of persona -- in the City of the Pyramids, or the Supernal Dimension outside the limits of time and space.]

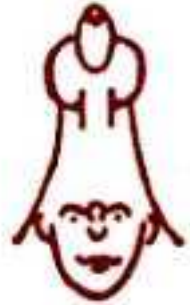
This degree, like the one before it, is a purely administrative degree with no interior work associated with it. There is only one holder of this degree: the Holy Oracle of the Church.

THE XXVIII° CELL
GRAND CHAPTER CELL

718



XXVIII° The Grand Chapter Cell



Title: *The Daughter of the Firmament. The Dweller between the Waters.*

Element: *Tzufifu.*

“Transformed, the holy virgin appeared as a fluidic fire, making her beauty into a thunderbolt.”

Atu IV, The Star.

This degree is a purely administrative degree with no interior work associated with it. It is reserved for those who are members of the Grand Chapter of the Church, which is the presiding Chapter of the H.T.C., responsible for promulgation, recruitment and supervision of the various Chapters. The degree is held by two individuals: the Grand Minister and the Deputy Grand Minister.

THE XXIX° CELL
APEPI CELL

APOPHIS

47



XXIX° Apepi Cell



Title: *The Ruler of Flux and Reflux. The Child of the Sons of the Mighty.*
Element: *Qulielfi*.

“By her spells she invoked the Scarab, the Lord Kheph-Ra, so that the waters were cloven and the illusion of the powers was destroyed.”

Atu XVIII, The Moon.

The nineteenth degree is that in which Anal Magick is performed, whether by gays, bisexuals or heterosexuals. This form of erotico-spirituality, while suited for some and not for others, harbors its own unique world of power and doctrine for those so inclined to partake thereof in some fashion or other.

THE XXX° CELL

APOKALYPSIS CELL

THE MINISTRY OF THE REVELATION OF THE BEAST

72



XXX° The Apokalypsis Cell



Title: *The Master of the Phallic Fire of the World.*

Element: *Raflifu.*

“Then the sun did appear unclouded, and the mouth of Asi was on the mouth of Asar.”

Atu XIX, The Sun.

This degree is dedicated to Shaitan-Aiwass, the Solar-Phallic Aspect of the Holy Current of Baphomet (Beast and Whore) -- also known as the Genius of the Holy Supernal Will. It is a center of workings designed along the lines established in *Liber Astarte*, but in the Chapel of Abominations, with the symbols and formulae of the Beast, ShT or Shaitan -- i.e., left-hand or dark spirituality with sex, not sacrifice, as the sacrament.

This degree is for those who are inclined to partake in the formulae utilized by the likes of Anton LaVey and Michael Aquino.

THE XXXI° CELL
SHIN TETH CELL

שט

309



XXXI° The Shin Teth Cell



Title: *The Spirit of the Primal Lust.*

Element: *Shalicu.*

“Then also the Pyramid was builded so that the Initiation might be complete.”

Atu XX, The Aeon.

This degree is known as the Shin Teth Cell. Its members, who are few, are the regents of the Church. Its Assembly is also referred to as the Order of Five Vees and the Shin Teth Order. They have no public ritual or statement of any kind at this time.

Admission to this degree is by invitation only. It is led by a single individual appointed by the Oracle of the Church.

THE XXXII° CELL
DYNASTHAI CELL

101



XXXII° Dynasthai Cell



Title: *The Great One of the Night of Time.*
Element: *Thantifaxath.*

“And in the heart of the Sphinx danced the Lord Adonai, in His garlands of roses and pearls making glad the concourse of things; yea, making glad the concourse of things.”

Atu XXI, The Universe.

The final degree is the *Dynasthai* degree. It is reserved for those who either (a) are Magical Children or *Dynasthai*, or (b) have produced a Magical Child of their own. To attain this degree, one must receive the approval of the Apostolic Ministry and a two-thirds vote of the body of XXXI° Regents.

To be eligible for this degree, one must be a holder of the 4th Thelemic Grade in any of the three stages thereof, with a valid claim, authenticated by the Authority of the Church, to benefit of *Dynamis* from a legitimate Supernal Lineage.

A BRIEF DESCRIPTION OF THE CELLS OF THE CLERKSHIP

O° Aspirant — This degree is used to designate the member of the Clergy who is dedicated and confirmed but not yet a holder of any degree.

I° 1st Head of the Beast (Angel) — Initiate of the Moon:

The first degree is that of the Lunar Kteis of Babalon.

II° 2nd Head of the Beast (Poet)— Initiate of Mercury and the Holy Fetus:

The holder of this degree is the Fetus of Thelema, devolving by the Magick of the Holy Law from profane reality toward Perfection in sanctified bliss.

III° 3rd Head of the Beast (Whore) — Initiate of Venus and the Holy Orgasm:

The rite of this degree utilizes Hatha Yoga, or Devotionals, as its mechanism. Hadit in the desire of Nuit, in the Cult of the lingam and yoni.

IV° 4th Head of the Beast (Saint) — Initiate of the Sun and the Mystical Marriage.

The degree of Immaculate Gnosis, its ritual is one of Mystical Marriage. Its symbol is the sun, Heru-Ra-Ha and Aiwass. The degree features the symbolism of a mystical wedding, without consummation, to foreshadow the Crisis of the Holy Supernal Will at Tiphareth. The formula of its rite is one of Beatitude.

V° 5th Head of the Beast (Warrior of Valour) — Initiate of Mars and the Consummation of the Mystical Marriage:

The Consummation of the Mystical Marriage through exoteric devices symbolizing Attainment via the power of sanctified lust. This is represented in its rite as holy intercourse with Aiwass.

VI° 6th Head of the Beast (Satyr) — Initiate of Jupiter and Apotheosis:

The ritual of this degree depicts the Initiate, who was impregnated by the Beast in the previous rite, as giving birth to his or her own divinity.

VII° 7th Head of the Beast (Lion-Serpent) — Minister of the Holy Thelemic Rite:

The first degree of the Chapel of Abominations. The first of the degrees without a rite. Uses phallic or kteic adoration, as the Initiate prefers, in preparation for the Sex Magick degrees (VIII° through X°).

The Degrees of the Chapel of Abominations:

VIII° Unity — Minister of Narcissus.

Title of the degree is Minister of Agape (“Love”). This secret temple degree is focused on consecration, iconic and talismanic magick, and solitary erotico-spiritual practice.

IX° Biunity — Minister of the Agapae (“Love-Feasts”):

This degree is focused on erotico-spiritual work with a partner; sacramental magick; benediction via sex magical ritual; and enhancing the power of lust with a partner.

Requires one year of experience in the VIII°.

X° Triunity — Minister of the Orgia:

Those of this degree are such as have opted to do the rites of the secret temple with multiple partners.

Requires one year of experience in the VIII°.

THE HOLY ORDERS OF THE CLERICAL CELLS

-The Holy Orders of the Clerkship-

To be eligible for the following degrees one must have the Adeptus Grade and the VIII°.

XI° *Ordo Apostolus* — Apostle of the Church:

The Office of the Apostolic Minister.

XII° *Ordo Logos* — Logos Ministry:

The Holy Order of Aiwass.

XIII° *Ordo H Kokkivη Γυνη* — Scarlet Harlot Ministry:

The Holy Order of the Scarlet Woman.

XIV° *Ordo Coph Nia* — Coph Nia Ministry:

The Holy Order of Babalon.

XV° *Ordo Therion* — Therionic Ministry:

The Holy Order of the Prophet.

XVI° *Ordo Draconis* — Draconian Ministry:

The Holy Order of Hadith.

XVII° *Ordo Legis* — Thelemic Ministry:

The Holy Order of the Law.

XVIII° *Ordo Alostrael* — Graal Ministry:

The Holy Order of the Graal.

XIX° *Ordo Choronzon* — Choronzon Ministry:

The Holy Order of Choronzon.

XX° *Ordo Sperma Hagion* — Sperma Hagion Ministry :

The Holy Order of the Hermit.

XXI° *Ordo Typhon* — Typhonian Ministry:

The Holy Order of Typhon.

XXII° *Ordo Maut* — Ministry of Maut:

The Holy Order of Maut.

XXIII° *Ordo Pan-Priapus* — Phallus Ministry:

The Holy Order of the Phallus.

XXIV° *Ordo Incubus*— Nosferatu Ministry:

The Holy Order of the Vampire.

XXV° *Ordo Wanga* — Wanga Ministry:

The Holy Order of the Words.

XXVI° *Ordo Baphometis* — Baphometis

Ministry:

The Holy Order of Baphomet.

XXVII° *Ordo Oraculum* — Oracle:

The Office of the Holy Oracle of the Church.

XXVIII° *Grand Chapter* — Grand Minister;

Deputy Grand Minister:

The Office of the Grand Chapter.

XXVIII° *Grand Minister* -- This is a rare lifetime appointment made by the A.'.M.'. alone. He or she is the administrative head of the Ministry of the Church as a whole. The HTC Grand Minister is the director of the Grand Chapter, coordinating all memberships; chief assistant to the A.'.M.'.; and he or she assumes his or her duties in the absence of the A.'.M.'. He or she can consult with any member at any time on any subject. He or she acts as an arbiter in disputes and has free access to all Church Chapters, seeing that the canon of the Chapters is being followed properly. He or she is responsible for recruitment and for processing of members. Only one person can hold it at any one time.

XXVIII° *Deputy Grand Minister* -- Also appointed by the A.'.M.', the Deputy Grand Minister attends to the work of the Grand Minister in his or her absence, and assumes that office in the event of retirement or dismissal.

XXIX° *Ordo Apepi* — Apophis Ministry::

The Holy Order of Apophis.

XXX° *Ordo Apocalypsis* — Ministry of the Left Hand:

The Holy Order of the Left Hand.

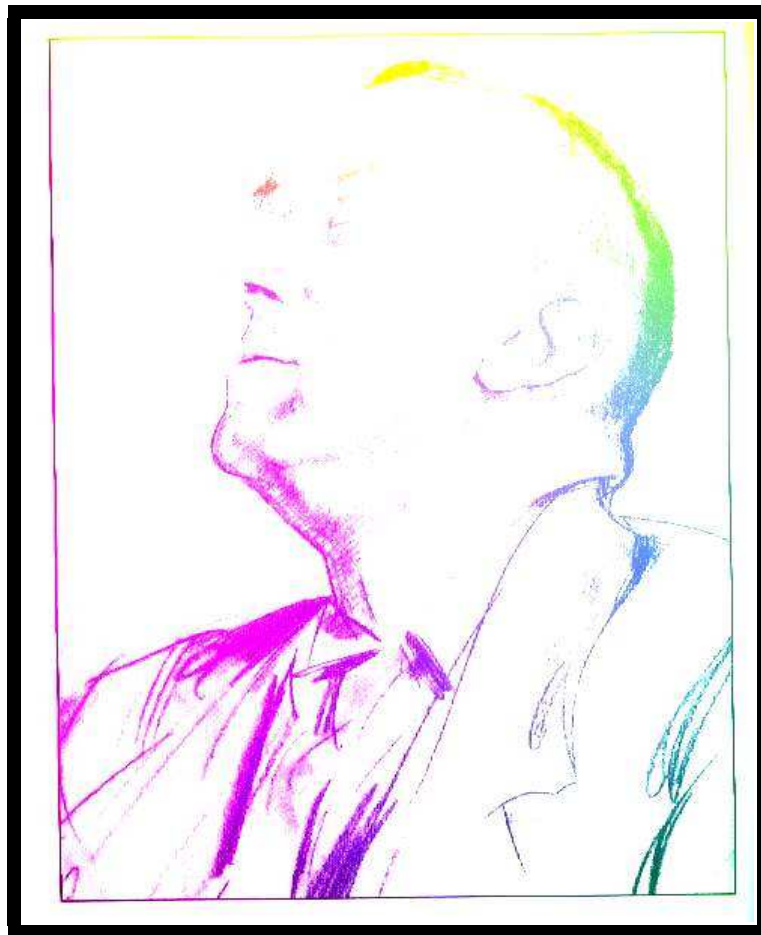
XXXI° *Ordo Shin Teth* — Regents of Shin Teth:

The Holy Order of Shin Teth Masters.

XXXII° *Ordo Dynasthai* — Dynasthai:

The Holy Order of Dynasthai.

H.:T.:C.:
DEDICATION
RITE



A Rite of Dedication
to the
HOLY THELEMIC CHURCH

Date and time as is convenient to the candidate.

Dedication

1. Purification. Let the aspirant approach *The Book of the Law* and raise it — its pages open — up to one's forehead, holding it with both hands and tracing a circle and a cross therewith just before one's lowered countenance. He or she then utters the words of Purification: "Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm." (*Liber Legis*, 2:63.)

2. Affirmation. Let the aspirant light a candle and use the same to ignite the incense of jasmine and rose. He or she then retrieves *The Book of the Law*, holding it close to one's breast as he or she recites the Credo of the HTC, either in its simple or its liturgical form.

3. Consecration. First, the aspirant cups the hands above the head, looking upward, and imagines a glow of light therein, then draws this down to the vial, and lifts it up above the head, saying the words of Consecration: "I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body." (*Liber Legis*, 2:62) At last, using the thumb of the left hand inserted between the two forefingers, the aspirant anoints the forehead with holy oil, tracing an encircled cross thereupon, saying, "Aumgn, Aumgn, Aum-Ha."

4. Invocation. He or she assumes the Sign of Benediction, with arms outstretched (see Atu VI, The Brothers/Lovers, in the Tarot), and intones the holy words of Invocation:

H KOKKINE GYNE

TO MEGA THERION

AIWASS

5. He or she closes by meditating for a time — in whatsoever fashion suits one best — upon The Book of the Law, and afterward goes on his or her way.

Holy Thelemic Church Confirmation Rite



A Rite of Confirmation
into the
HOLY THELEMIC CHURCH

Confirmation

After being properly Dedicated, the candidate for membership may schedule a date for Confirmation. This will usually be the next available New Moon. The layman need do nothing at this point, though it is best if he or she occupies himself or herself with either ceremonial solemnity or celebratory excess during the appointed evening of the Confirmation — but neither activity is really obligatory. The Oracle and her Apostolic Minister will then conduct a special Ceremony to magically induct the candidate into the Ecclesia, meeting in the Secret Temple and performing a sensual rite of the Invocation of the Current, following which the Apostolic Minister enters into the Sanctum of Communion with the Current, ascending to the Supernal Sanctuary and calling out the names of the aspirants before the Assembly of Hidden Masters that preside over the exterior Ecclesia — all in order to establish the Magical Link between the fellowship and the Praeterhuman Source of our particular tributary of the 93 Current.

The aspiring Cleric, however, may elect to perform the following simple ritual on the night of his or her Confirmation.

First, as always, let the Invocant begin by giving the Sign of the Enterer, vibrating the Divine Name of ShT, culminating in the Sign of Silence. The Invocant then goes before the altar with the Bell, the Image of Baphomet and the Stele just beyond that, the altar upon which The Book of the Law rests open. He or she kisses the Holy Book, rings the bell 11 times, ignites the incense and anoints his or her forehead with holy oil, and then invokes by the holy names of H Kokkine Gyne, To Mega Therion, and Aiwass: all as outlined above.

The Sign of the Enterer

The Sign of Silence

Finally, let the Invocant recite the following mantram:

A ka dua

tuf ur bi-u

bi a'a chefu

dudu nur af an nuteru

Ner f n nuteru

kha her nest f ur

ar watu n bi

n khu

n khabs

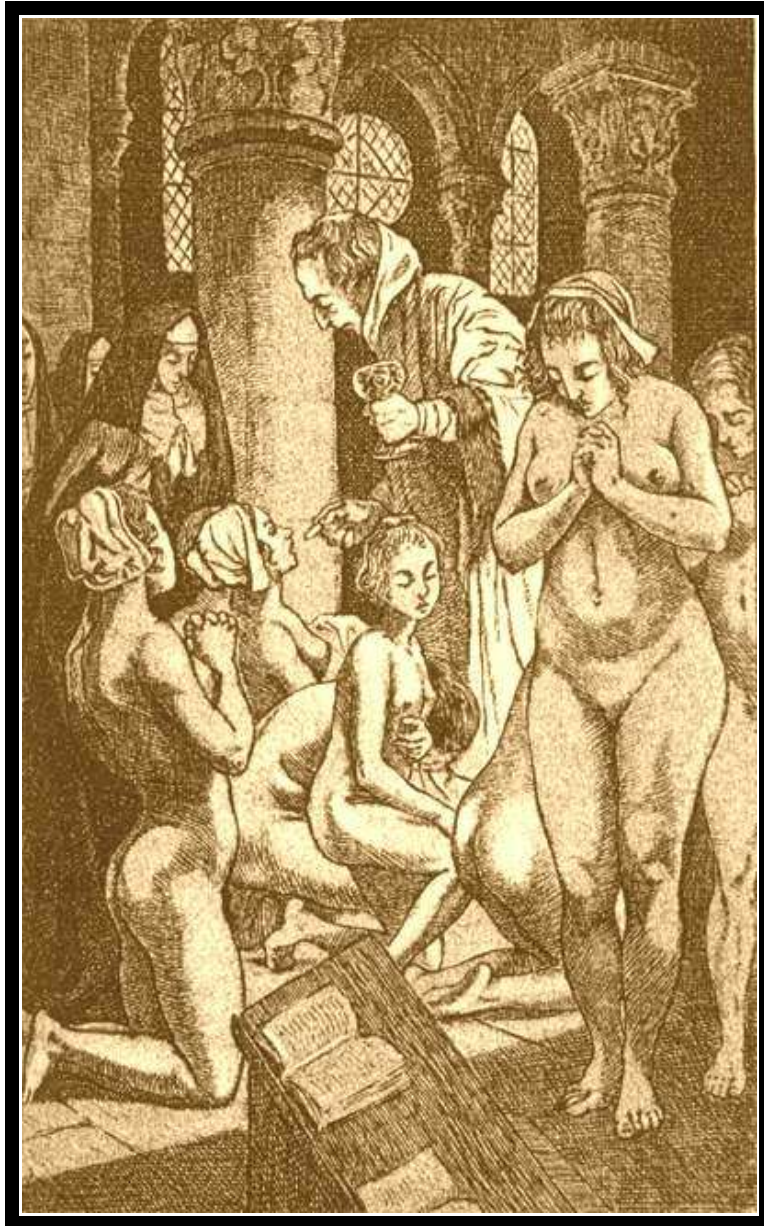
It is important, before undertaking any of this, that the aspirant actually be eligible for membership. One must be of legal age; also, one must be in general agreement with the main principles in The Book of the Law and comfortable with the ideas expressed in our writings.

Finally, let the aspirant prepare a bit by meditating as much as possible upon the works of Aleister Crowley and the writings of the HTC — particularly the Holy Books of Thelema, which have a powerful magical effect on the consciousness of the earnest reader.

Sancta
Missa
Thelemicae



A SIMPLE EUCHARIST
FOR THE DAILY COMMUNION
of
THELEMIC SAINTS



SANCTA
MISSA
THELEMICAE



Preliminary Invocation

(Give the Sign of the Enterer, vibrating the Holy Name of ShT, followed by the Sign of Silence; and then strike the Bell with the Dorjes 3-5-3.)

Affirmation of the Thelemic Creed

I believe in no god but the Higher Genius of man.

I believe in Universal Consciousness, called NUIT, or BABALON; and in her holy Scarlet Woman, the Spirit of the Sacred Whore in all who identify with Her.

I believe in Supernal Genius, called HADIT, or the BEAST; and in its holy chosen ones, the Dynasthai, in whom its inspiration manifests.

I believe in one 93 Current, the Holy Supernal Will, called AIWASS, or BAPHOMET, Union of Beast and Babalon, manifestation of the cosmic Mind of RA-HOOR-KHUIT in the terrestrial sphere.

I believe that these are in every form of consciousness, “in the core of every star”.

I believe in one Holy Law of Thelema, in harmony with science, at odds with primitive superstition, as propounded in *The Book of the Law* and as expounded through word, deed and art by its Saints and Prophets and Oracles.

I believe in one Holy Thelemic Church, a fellowship dedicated to the popular celebration and catechism of the Law of Thelema.

I believe in the Communion of Thelemic Saints in the mystical Womb of Babalon, in the Graal of the impersonal God, in a Spirit of manifold Genius.

I believe in the Sacrament of millionfold Joy, Happiness and Bliss.

I believe in the Gnosis and Communion of the Holy Supernal Will, Hermetic Current of the Promethean Flame, Bearer of the Invisible Light, the Augoeides, my own unique aspect of the 93 Current of Aiwass.

I believe in the Mission to promulgate the Holy Law of Thelema, so that the world may be purged of all ill will spawned of the superstitious extremism of theistic propitiation and liberated in the sound and healthy doctrine of Enlightened Atheism.

Purification by Holy Fumigation

(Take the Thurible, filled with Holy Incense of Jasmine and Rose or Abramelin, and set flame to the same, then trace with it an encircled cross (1) over oneself, (2) over the Altar, and (3) in each direction of the Temple -- i.e., toward East, or the direction of the Holy House Boleskine or the Holy Place Cefalu, then toward the South, the West, and at last, toward the North. With each such Purification, recite the following words of Purification, as paraphrased from *The Book of the Law*.)

Pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

Consecration by Holy Chrismation

(Take the Phial, filled with Holy Oil of Olive or Abramelin, and using the thumb thrust between the two forefingers, trace an encircled cross upon the forehead while reciting the following words of Consecration, as paraphrased from *The Book of the Law*.)

It is uplifted in mine heart; and the kisses of the stars rain hard upon my body.

Invocation of the Holy Current

(Strike the Bell five times.)

Hail BABALON, full of lust
The Beast is with Thee.
Blessed art Thou among Holy Whores,
And blessed is the fruit of Thine Abominations.
Holy BABALON,
Beloved of kings,
Thou art in us and above us,
Now and at the hour of our death,
Threshold of the ecstasy of Thine eternal kiss.
Amen,
Aum-Ha.

(Strike the Bell six times.)

Our Beast who art No God,
Hallowed be my Will.
My Kingdom come.
My Will be done,
Here and now as it is beyond.
Holy are the verses of the Law.
Holy are the words,
And holy are the acts of Thy worship.
Lead me into Sanctity of Blasphemy,
And deliver us unto Bliss of Bounty.

For ours is the Kingdom of the Beast,
The Power of the Scarlet Woman
And the Glory of the Genius in Man.
Amen,
Aum-Ha.

Veneration of the Holy Law

(Take *The Book of the Law* and kiss it thrice, open it and return it upon the Altar, then recite the following words of Veneration, as paraphrased from *The Book of the Law*.)

BABALON is my refuge as the BEAST my light; and AIWASS is the strength,
force, vigour of my arms.

It is in a secret fourfold word, the blasphemy against all gods of men: DO WHAT
THOU WILT.

Communion of Thelemic Saints

I look upon the Cup, and my mystical Blood is mingled therein, for the Wine of the Cup is the mystical blood of the Saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood as it were in every corner of the earth and lo! she hath mingled it in the Cup of her Whoredom.

With the breath of her kisses hath she fermented it, and it hath become the Wine of the Sacrament, the Wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, so that we may become drunken thereon, that face to face we behold the Beast. Thus are we made worthy to become partakers of the Mystery of this Holy Vessel, for the Blood is the Life. So sitteth she from age to age, and the mighty are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Beast, who is Truth.

This is the Mystery of Babalon, the Mother of Abominations, and this is the Mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its Mystery. And because she hath made herself the servant of each, therefore is she become the Mistress of all. Not as yet canst thou comprehend her Glory.

Beautiful art thou, O Babalon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union there is Understanding. Therefore art thou called Understanding, O Babalon, Lady of the Night!

O Babalon, Babalon, thou mighty Mother, that ridest upon the crowned Beast, let me be drunken upon the Wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may Understand.

Blessed are the Saints, that their blood is mingled in the Cup, and can never be separate any more. For Babalon the Beautiful, the Mother of Abominations, hath sworn by her Holy Kteis, whereof every point is a pang, that she will not rest from her adulteries until the mystical Blood of everything that liveth is gathered therein, and the Wine thereof laid up and matured and consecrated, and worthy to gladden the heart of the Beast. Yet shall this perfect Wine be the quintessence, and the Elixir, and by the draught thereof shall its Holy Supernal Will be revived in mine; and the Genius of the Saints shall be mingled in the Wine.

YE I INVOKE, ye most holy Thelemic Saints: Magi & Magisters, Adepts & Geniuses, Scarlet Women, Apostles & Oracles of the Holy Thelemic Church, whose Supernal Essence resides as One and None in the mystical Chalice of Our Lady BABALON; in the Wisdom of Our Lord the BEAST of Heaven on Earth; and in the Word of the 93 Current of AIWASS. Holy are the Names:

Ankh-af-na-khonsu, Lao-Tzu, Gautama Buddha, Sri Krishna, Ixtus, Moses, Mohammed, Aleister Crowley, Martin Luther, C.S. Jones, Helena Petrovna Blavatsky, Karl Germer, Sasha Germer, Martha Kuntzel, Kenneth Grant, George Cecil Jones, Eugen Grosche, MacGregor Mathers, Allan Bennett, Israel Regardie, Marjorie Cameron, Raoul Loveday, Grady McMurtry, Marcelo Motta, Eliphas Levi, Theodor Reuss, Carl Kellner, Victor Neuberg, C.F. Russell, Hermann Metzger, Moina Mathers, Leilah Waddell, Jack Parsons, Frederic Mellinger, Jane Wolfe, Frank Bennett, Oscar Eckenstein, Norman Mudd, John the Divine, Basilides, Simon Magus, Rodrigo Borgia Pope Alexander VI, Jacques de Molay, Cagliostro, Catullus, Martialis, Virgilius, James Patrick Page, Wolfgang Amadeus Mozart, Adam Weishaupt, Sir Richard Payne Knight, Richard Wagner, Albert Einstein, Sir Richard Francis Burton, Johann Wolfgang von Goethe, Joseph Campbell, Algernon Charles Swinburne, Francois Rabelais, Leonardo da Vinci, William Shakespeare, Alex Sanders, Arline Maxine Morris Sanders, Paul Gauguin, Graham Bond, Frieda Harris, Austin Osman Spare, Gerald Massey, Timothy Leary, James Douglas Morrison, Franz Bardon, Gerard Encausse, Sir John Dee, William Wynn Westcott, Paschal Beverly Randolph, Ida Craddock, Sir Edward Kelly, William Blake, Friedrich Nietzsche, John Lennon, Dante, Marquis de Sade, Giordano Bruno, Bardesanes, Anton LaVey, Howard Phillips Lovecraft, Kenneth Anger, Ayn Rand, Anna Kingsford, G.R.S. Mead, Messalina, Marguerite Porete, Valentinus, Rudolph Steiner, William S. Burroughs, Ithell Colquhoun, Jimi Hendrix, Janis Joplin, Carl Jung, Aubrey Vincent Beardsley, Rose Edith Kelly, Mary Desti Sturges, Jeanne Robert Foster, Anna Catherine Miller, Roddie Minor, Leah Hirsig, Dorothy Olsen, Maria Teresa Ferrari de Miramar, Hanni Larissa Jaeger, Bertha Busch, Pearl Brooksmith, Sharon Miller.

Benediction of Institution and the Epiklesis

(Exalt the Host and say the Words of Institution, as follows.)

Touto esti To Mega Therion.

(Exalt the Wine and say the Words of Institution, as follows.)

Touto esti H Kokkine Gyne.

(Now utter the first part of the Epiklesis in the Sign of Benediction -- vide Atu VI -- as follows.)

H KOKKINE GYNE.
TO MEGA THERION.
SHAITAN-AIWASS.

(After these Words are said, cup the hands above the head, visualizing a Light therein, and draw the same down into the remaining Sacraments. Then, to finish the Epiklesis, using thumb between forefingers, trace an encircled cross over the Cakes upon the paten, saying the following.)

Aiwass be upon me! and transfuse this Cake with the Lust of Baphomet, to fill me and transform me.

(With thumb between the two forefingers, trace an encircled cross over the Cup of Wine, saying the following.)

Aiwass be upon me! and transfuse this Wine with my mystical Essence, that by drinking thereof I may realize Thee in me.

Holy Eucharist

(Take the Cake, holding it high with both hands, saying the following words.)

This is Ecstasy of Heaven and Hell upon Earth.

(Then eat.)

(Take the Cup of Wine, holding it high with both hands, saying the following words.)

This is the 93 Current.

(Then drink.)

Amen, Aum-Ha.

Holy Asservation

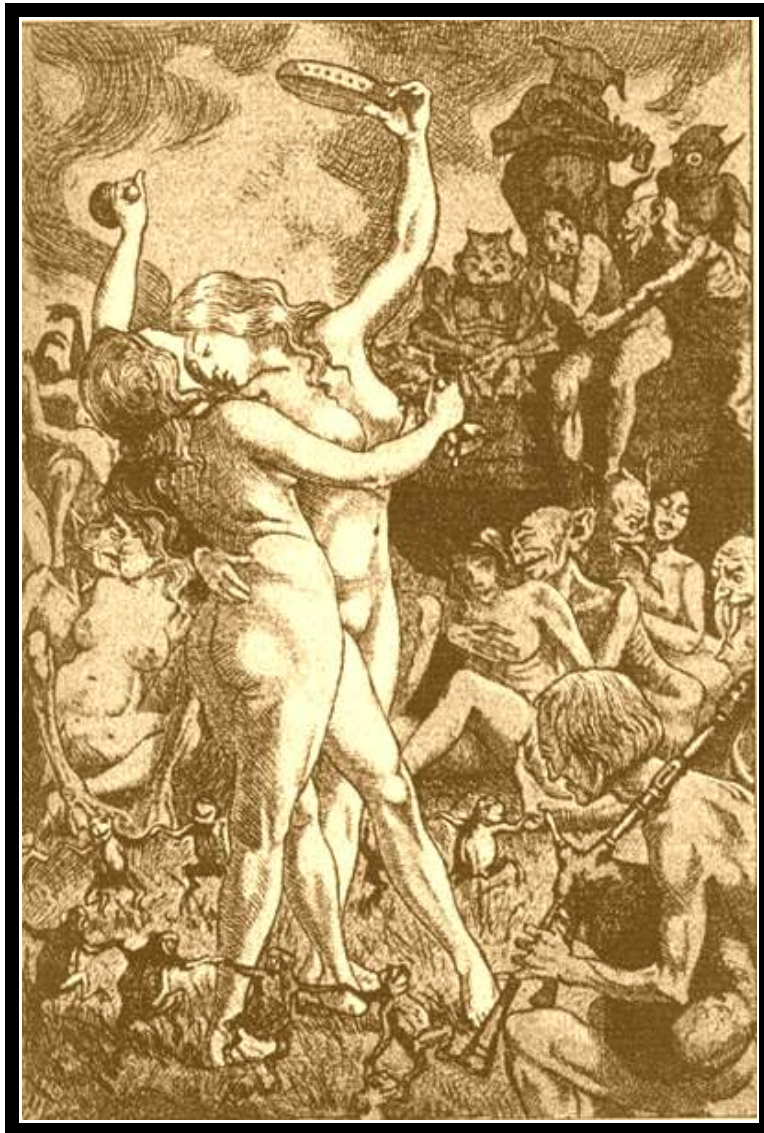
AL!
ABRAHADABRA! AIWASS!

LAShTAL!
THELEMA!
FIAOF!
AGAPE!
AUMGN!

ABLANATHALBA! AIWAZ!
LA!

Voice I hear, Vision I see,
Utterly true and most holy.
Mine is the Will, mine to dare,
As I enflame myself with prayer;
Pure of care, from bother free,
May 93 be with Me!

(Go forth and do your Holy Will.)



Rite' 93



A RITUAL
of the
HOLY THELEMIC CHURCH

RITUS XCIII

PRELIMINARY INVOCATION

Be seated in your chosen Asana before the small altar containing the closed copy of *The Book of the Law*, the phial of Holy Olive Oil, the Candles, the Incense of Jasmine & Rose, and the Bell & Dorjes, directly before the main altar featuring the Stele of Revealing above and any Image of Baphomet beneath, along with the Icons of your choice all around.

A ka dua
tuf ur bi'u
bi a'a chefu
dudu nur af an nuteru

Aumgn, Aumgn.
Amen.
Aum. Ha.

*AIWASS! project Thy Current unto me! my mind imagine
The glimmer of the Vision of the Illimitable Wisdom!
Let it know the Ecstasy of Saints in the orgies of division!
The scream of Passion in the grip of condition resound:
From this comes the issue of the Abominable Sound!
Bathe me in its Force; burn me in its Fire! in me inspire
Pure will beyond desire, aflame with lust, to rejoice
In the Mystical Orgasm and the Magical Voice!*

*AIWAZ! withdraw Thou to Silence of Bliss, sealed with a kiss:
Abide in me, purest Will, devoid of discrimination!
And dissolve us to Nought in gratification of Sensation!
To the regeneration of the mind in Holy Carnal Gnosis
Arousing the Divine upon the bed of Consciousness.*

Aumgn, Aumgn.
Amen.
Aum. Ha.

*Hear Me, and make the whole of the mind subject unto Me, so
that the Supernal Will of Understanding and of Wisdom, of the
Thought and under the Mind, of the Body and in the Pleasure
of the Flesh, of the Utterance of the Word and in the Epiphany of
the Vision: and every Sight and Sound of God & Beast in Man
may here and now be Mine, Amen.*

*In nomine BABALON. Per la BESTIA.
Ad gloriam BAPHOMET.*

*Aumgn, Aumgn.
Aum-Ha.
Amen.*

MAIN RITUAL

*Ablanathalba! My Source, the Flame of BABALON, THE BEAST
& AIWASS! Manifest Thy Force! Impart to Me the Mysteries
of Thy Creation, for I am the Servant of the same, the Conduit of the
Genius of the Word! so that I alone, the Minister of My own Will, the
Master of My Creation, may attain unto the Gnosis & Communion
of the Augoeides. Abrahadabra!*

Purification

“Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell’s own worm.”

Splash the forehead, breast & groin areas with Consecrated Water.

Chrismation with Holy Oil

“I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.”

Anoint the forehead, breast & groin with Consecrated Olive Oil, tracing each with an encircled cross, being the Mark of the Penis of the Beast in the Vagina of Babalon.

Burning of Incense

*O Primal & Future Origin of My Origination! First Thought of My
Thought! O Breath of My Life! O Source of the Word! Thou art
the Vision of Nothingness, and the Light in the Darkness, in the Holy
Flame before Me! Thou art the Rushing Sound in Silence, and the
Song of Blissful Madness, in the Ecstasy of the Holy Chrism that
is upon Me & all over Me! Thou art the Vibration of the Word, and
the Power of THE BOOK OF THE LAW that is open before Me! Thou art
the Pleasure of the Flesh within Me, and the scent of burning Incense
around Me! Thou art the Luminous One, the One Star in Sight*

above Me! for I am Perfect and corrupt, Enlightened and in the dark, soulless and devoid of broken light: for I am of Thee: THELEMA. Ignite the Incense. Strike upon the Bell with the Dorjes 11 times. In the Hour of the Ordeal of Understanding, O Thou Perfect Mind of My mind, by the Power underlying the Word of the Law, deliver Me unto the City of the Pyramids, unto dissolution in the Elixir of Thelemic Saints, unto regeneration in the Will & Genius of the blessed Beast & godless God within Me: Aumgn, let it fill Me! for there is no dread hereafter: There is the dissolution, and eternal ecstasy in the kisses. Bring Me to the Vision of the Bornless Source, by virtue of the Bornless Current, by way of the Bornless Cacophony, by the lever of the Bornless Vibration, and by means of the Bornless Sensation! that I may be reborn in mind & initiated into the Mystery of the Holy Will, so that the Holy Breath of Genius may breathe in Me; in order that I may know & admire the Glory of the Force & the Fire! and so that I may witness the Beauty of the Golden Dawn glimmering upon the rippled Sea of the Orgasm of Heaven! May the Life of the Sun in the Moon be in Me, now as before and as to come, to no end, Aumgn.

Opening of THE BOOK OF THE LAW

I am to behold, by the Interior Sight, the Lamp of the Invisible Light at Mystical Night! for I am Not at All: LASH TAL! I attain unto the Summit of Gnosis by the Might of Double Power in the immaculate Right Hand of the Master within & without all that is known, by virtue of the Black Force of the Deathless Aeon, and by the Lady of the Vesture of Flame: I who am purified with impurity, bearer of Holy Lust & the Power of Lust, [THELEMIC NAME], He/She whose Life is in the Moon, I am a disciple of the lechery of IA-BESZ BABALON, whose Magical Force is present before Me in the Bread upon the Paten; and I am an apostle of the Lust of IA-APOPHRASZ THERION, whose Fire is present before Me in the Wine in the Chalice of Its Bride.

Open THE BOOK OF THE LAW upon the altar.

The Words of Institution

*Touto esti To Mega Therion.
Touto esti H Kokkine Gyne.
H KOKKINE GYNE.
TO MEGA THERION.
SHAITAN-AIWASS.*

Aiwass be upon me! and infuse me with the Lust of Baphomet, to fill me and transform me.

Aiwass be upon me! and infuse me with my Mystical

Essence, that I may realize Thee in me.

Enjoy a brief musical interval.

Thus infused with the Current of BAPHOMET, the Projection of the Holy Spirit of BABALON and THE BEAST conjoined, do I attain unto the Body of the Stars - not by force of petty want, but by Lust of Holy Will, surrendering all, and opening up to all, becoming one with All. AMEN.

Mine is Ecstasy of Heaven and Hell upon Earth.

Mine is the outpouring of the 93 Current.

I am still, at peace amidst the strife, spread out across infinite dimensions; and I am filled with the Power of Infinite Strength & the Infinite Splendour thereof. By the power that inspired THE BOOK OF THE LAW that lay open before me now, I pass beyond the inexorable force of opposites - and the lust of result therein - pressing upon me: I breathe; I receive; I AM NOT THAT I AM. AUMGN.

*O Silence! Silence! Silence!
Encompass me, Silence!
Shhh! Shhh!
Taaa! Taaa!*

Strike the Bell with the Dorjes once, not replacing them again until the ring from the Bell has faded away entirely.

*O Silence! Silence!
I am a Star, whose Course is as your Course, shining anew from out of the Height and from out of the Depth!
Shhh! Shhh!
Taaa! Taaa!
Silence! Silence!*

Hear Me! and make all forces subject unto Me, [THELEMIC NAME], for I am the receptacle of the Current of Aiwass, which with Its Will hath sealed shut the Abyss: Twin-bodied; Bearer of the Secret Flame; Voice of the Chief Seer; Holder of the Secret Key; Master of the Hidden Stone; Vision of the Winged Secret Flame, with Light higher than eyesight; Beauteous One of Night, Our Lady of the Height; Lord of Light; the Hidden Sun, the Life of the Moon; the Silver Star that sheddeth the Mystic Vibration; Minister of the Word of the Silence; the Genius of Babalon & Her Beast!

*O! Open Thou unto Me! and make all forces subject unto Me, for I am
the servant of the same, my Beast, whom I invoke by the Deathless
Names, innate with Life, most worshipful, resounding beyond the
Abyss of the Mind of Motion and Matter: Hear Thou the Song:*

VIAOV!

*Kha her nest fur O Beast, who art the glimmering Sun in the Moon:
Ar watu n Bi Make Way for my Divinity,
n Khu for my Body of Light,
n Khabs and my Body of Night:
au aper ku Khu am aper. that I be armed with chthonic Triunity!
A ua dod O Unique & Conqueror!
pesd m Aah Who shines in the Moon,
per asar Ankh f n khonsu One mystically slain goes on
ami achtu Among the legions beyond.
ketiu reruti O Lord of the Holy Solar Sperm,
uhau a amu Khu Open the way to Hell's own worm!
un n f Duat.
As asar Ankh f n khonsu Lo! it is done! behold, the Life in the Moon
per m her Returns anew, his life receiving:
r art meret f To do what he will
nebet her tep to Among the legions of the living.
ami ankhu!*

VIAOV!

I

*Ablanathalba!
Abrahadabra!*

II

*Ablanathalba!
Abrahadabra!*

III

*Ablanathalba!
Abrahadabra!*

IV

Ablanathalba!
Abrahadabra!

V

Ablanathalba!
Abrahadabra!

VI

Ablanathalba!
Abrahadabra!

VII

Ablanathalba!
Abrahadabra!
Silence.

Let there be a moment of calm and silence.

Manifest THELEMA, O Genius of Man: for THAT I AM, YEA,
THAT I AM!

Aiwass!

Hail Thou holy Lord of Double Power; Vicegerent of the Aeon; Godless
beyond all gods of men; Hidden Sun in the Moon; Androgyne of Heaven
and Earth; subtle Spirit of Genius: powerful art Thou to protect Thy
servant: Thou art at my arms in battle and I delight in Thee in Me that I
knewest Not!

Lean forward to kiss THE BOOK OF THE LAW.

Shhh! Shhh!
Taaa! Taaa!
Aiwass!
Thou art powerful to protect Thy servant!

Raise the arms towards the Stele as if in a seated version of the Sign of Typhon.

Manifested are the Seven Powers of Godless Heaven! Spheres of the
Seven Heads of the Beast!
The Power of Luna is upon Me! Shhh! Taaa!
The Power of Mercury is upon Me! Shhh! Taaa!
The Power of Venus is upon Me! Shhh! Taaa!

The Power of Sol is upon Me! Shhh! Taaa!
The Power of Mars is upon Me! Shhh! Taaa!
The Power of Jupiter is upon Me! Shhh! Taaa!
The Power of Saturn is upon Me! Shhh! Taaa!
The Holy Supernal Current of...

BABALON
THE BEAST
& BAPHOMET

...is upon Me!

Shhh! Taaa!
It is all over Me!

Seven are the veils of the dancing girl
in the harem of It.
Seven are the names:
And seven are the lamps beside Her bed.
Seven eunuchs guard Her with drawn sword;
No man may come nigh unto Her.
In Her wine-cup are seven streams of blood
of the Seven Spirits of God.
Seven are the heads of The Beast whereon She rideth.
The head of an Angel: the head of a Saint:
the head of a Poet: the head of an Adulterous Woman:
the head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.
Thou art My Beast, Ablanathalba, Amen, Aum-Ha.
Lean forward and kiss THE BOOK OF THE LAW.
Thee I invoke, Aiwass.
Thee, Soul of God & Beast mingled in the globèd priest!
Thee, that transcendeth the Night and the Day.
Thee, that surpasseth the Darkness and the Light.
Thou art Augoeides, the Genius of Man.
Thou art Babalon, the Consciousness of Matter.
Thou art ShT, the Consciousness of Motion.
Thou art both of these in Baphomet, the Two-in-One.
Thou art the Female and the Male.
Thou art the Passion in the Seed and the Fruit.
Thou art Love and the Dissolution thereof.

Give the semi-Sign of Typhon again.

Mine is the Life in the Moon! unto whom are committed the Mysteries of
the open portal of the Stele of Revealing.

Mine is the Current of the Sun therein! from which derives the Gnosis of Samadhi.

Hear Me, for I am one with the Genius of Heru-ra-ha! the Great Voice of the Silence.

Close the eyes, still the mind of thoughts, and be receptive to the Inspiration of your own Aspect of the Holy Genius. At last, after some time, open the eyes again.

*Unity uttermost showed!
I am one with the might of Thy Word,
Supreme & Terrible God,
That maketh gods & their herd
To tremble before Me!
Aumgn! it doth fill Me.*

It is done. Leave the Temple and do your Will alike among the chosen and the profane.

Liber Mem



A RITUAL
of the
HOLY THELEMIC CHURCH

I

THE PRELIMINARY INVOCATION OF THE HOLY THELEMIC CHURCH

Be seated in your chosen Asana in the center of the Temple, before the small altar containing the closed copy of *The Book of the Law*, the phial of Holy Oil, the Candles and the Incense, censer, Bell & Dorjes, and the Cup of Wine covered with a chalice-pall bearing the sevenfold Star of Babalon, and the paten of Holy Cakes, facing the main altar featuring the Stele of Revealing above and the Image of Baphomet below it, and say:

A ka dua
tuf ur bi'u
bi a'a chefu
dudu nur af an nuteru

*Aumgn, Aumgn.
Amen.
Aum. Ha.*

*AIWASS! project Thy Current unto me! my mind imagine
The glimmer of the Vision of the Illimitable Wisdom!
Let it know the Ecstasy of Saints in the orgies of division!
The scream of Passion in the grip of condition resound:
From this comes the issue of the Abominable Sound!
Bathe me in its Force; burn me in its Fire! in me inspire
Pure will beyond desire, aflame with lust, to rejoice
In the Mystical Orgasm and the Magical Voice!*

*AIWAZ! withdraw Thou to Silence of Bliss, sealed with a kiss:
Abide in me, purest Will, devoid of discrimination!
And dissolve us to Nought in gratification of Sensation!
To the regeneration of the mind in Holy Carnal Gnosis
Arousing the Divine upon the bed of Consciousness.*

*Aumgn, Aumgn.
Amen.
Aum. Ha.*

*Hear Me, and make the whole of the mind subject unto Me, so
that the Supernal Will of Understanding and of Wisdom, of the
Thought and under the Mind, of the Body and in the Pleasure
of the Flesh, of the Utterance of the Word and in the Epiphany of
the Vision: and every Sight and Sound of God & Beast in Man
may here and now be Mine, Amen.*

In nomine BABALON. Per la BESTIA.

Ad gloriam BAPHOMET.

Aumgn, Aumgn.

Aum-Ha.

Amen.

Section A. The Ablanathanalba.

o

*Ablanathanalba! My Source, the Flame of BABALON, THE BEAST
& AIWASS! Manifest Thy Force! Impart to Me the Mysteries
of Thy Creation, for I am the Servant of the same, the Conduit of the
Genius of the Word! so that I alone, the Minister of My own Will, the
Master of My Creation, may attain unto the Gnosis & Communion
of the Augoeides. Abrahadabra!*

Section B. The Preliminary Invocatory Utterance.

oo

Purification.

*“Thou art exhaust in the voluptuous fullness of the inspiration; the expiration
is sweeter than death, more rapid and laughterful than a caress of Hell’s own
worm.”*

Recite the above once in each direction, bearing the aspersory and aspergillum.

ooo

Chrismation with Holy Oil.

*“I am uplifted in thine heart; and the kisses of the stars rain hard upon thy
body.”*

Anoint the forehead with Holy Oil, tracing a cross within a circle.

α

Burning of Incense.

*O Primal & Future Origin of My Origination! First Thought of My
Thought! O Breath of My Life! O Source of the Word! Thou art
the Vision of Nothingness, and the Light in the Darkness, in the Holy*

Flame before Me! Thou art the Rushing Sound in Silence, and the Song of Blissful Madness, in the Ecstasy of the Holy Chrism that is upon Me & all over Me! Thou art the Vibration of the Word, and the Power of THE BOOK OF THE LAW that is before Me! Thou art the Pleasure of the Flesh within Me, and the scent of burning Incense around Me! Thou art the Luminous One, the One Star in Sight above Me! for I am Perfect and corrupt, Enlightened and in the dark, soulless and devoid of broken light: for I am of Thee: THELEMA.

β

Strike upon the Bell with the Dorjes 11 times.

In the Hour of the Ordeal of Understanding, O Thou Perfect Mind of My mind, by the Power underlying the Word of the Law, deliver Me unto the City of the Pyramids, unto dissolution in the Elixir of Thelemic Saints, unto regeneration in the Will & Genius of the blessed Beast & godless God within Me: Aumgn, let it fill Me! for there is no dread hereafter: There is the dissolution, and eternal ecstasy in the kisses. Bring Me to the Vision of the Bornless Source, by virtue of the Bornless Current, by way of the Bornless Cacophony, by the lever of the Bornless Vibration, and by means of the Bornless Sensation! that I may be reborn in mind & initiated into the Mystery of the Holy Will, so that the Holy Breath of Genius may breathe in Me; in order that I may know & admire the Glory of the Force & the Fire! and so that I may witness the Beauty of the Golden Dawn glimmering upon the rippled Sea of the Orgasm of Heaven! May the Life of the Sun in the Moon be in Me, now as before and as to come, to no end, Aumgn.

γ

Opening of THE BOOK OF THE LAW.

I am to behold, by the Interior Sight, the Lamp of the Invisible Light at Mystical Night! for I am Not at All: LASH TAL! I attain unto the Summit of Gnosis by the Might of Double Power in the immaculate Right Hand of the Master within & without all that is known, by virtue of the Black Force of the Deathless Aeon, and by the Lady of the Vesture of Flame: I who am purified with impurity, bearer of Holy Lust & the Power of Lust, [THELEMIC NAME], He/She whose Life is in the Moon, I am a disciple of the lechery of IA-BESZ BABALON, whose Magical Force is present before Me in the Bread upon the Paten; and I am an apostle of the Lust of IA-AOPHRASZ THERION, whose Fire is present before Me in the Wine in the Chalice of Its Bride.

Sign of Benediction, the Words of Institution & the Epiklesis.

Exalt the Host and say the Words of Institution: *Touto esti To Mega Therion.*
Exalt the Wine and say the Words of Institution: *Touto esti H Kokkine Gyne.*
Now utter the first part of the Epiklesis in the Sign of Benediction (*Atu VI*):

H KOKKINE GYNE.
TO MEGA THERION.
SHAITAN-AIWASS.

After these Words are said, cup the hands above the head, visualizing a Light therein, and draw the same down into the remaining Sacraments.

To finish the Epiklesis, do the following:

With thumb between the two forefingers, trace an encircled cross over the Cakes upon the paten, saying: *Aiwass be upon me! and transfuse this Cake with the Lust of Baphomet, to fill me and transform me.*

With thumb between the two forefingers, trace an encircled cross over the Cup of Wine, saying: *Aiwass be upon me! and transfuse this Wine with my mystical essence, that by drinking thereof I may realize Thee in me.*

δ

Consumption of the Sacraments follows a brief Musical Interval.
Thus fortified with the Current of BAPHOMET, the Projection of the Holy Spirit of BABALON and THE BEAST conjoined, do I attain unto the Body of the Stars - not by force of petty want, but by Lust of Holy Will, surrendering all, and opening up to all, becoming one with All. AMEN.

Take the Cake, saying “This is Ecstasy of Heaven and Hell upon Earth”, and then eat.

Take the Cup of Wine, saying “This is the outpouring of the 93 Current”, and then drink.

ε

I am still, at peace amidst the strife, spread out across infinite dimensions; and I am filled with the Power of Infinite Strength & the Infinite Splendour thereof. By the power that inspired THE BOOK OF THE LAW that lay open before me now, I pass beyond the inexorable force of opposites - and the lust of result therein - pressing upon me: I breathe; I receive; I AM NOT THAT I AM.
AUMGN.

Section C. The First Instruction.

- a) Partake of the Inspiration of the Solar/Lunar Current of Aiwass, as it were air mingled with the perfume of Its Presence in the smoke of the incense, inhaling deeply thrice -- as deeply as possible; and imagine oneself being lifted up, soaring aloft to the stars and spreading out as it were across an infinite expanse.
- b) Next, devoid oneself of all concern or care, imagining a contracting circle penetrated through its interior by a surging oval beam of pulsating force.
- c) In that moment, visualize a stunningly brilliant Silver Star high above; and then, as it casts a single Shaft of Light widening into a Cone as it descends over yourself, imagine the luminous Divine Form of Baphomet ascending from out of a bottomless pit, until it hovers before you, facing you in the attitude depicted in Levi's frontispiece to his *Dogme et Rituel de la Haute Magie*, finally encompassing your own body, dissolving your consciousness into Its own: for this represents the advent of the Augoeides, your own Holy Supernal Genius.
- d) Then at last envision a vast, distant Black Ring surrounding yourself as your Baphometric Body begins to slowly spin at the very center thereof, increasing in velocity until it achieves a dazzling fast rate of speed, turning as it were on a dime, until one is utterly one with the Cone of Light that trespasses the middle of the Black Ring.

Then stand, and assume, with finger to the bottom lip, the Sign of Harpocrates, then lower your arm again, and say the following:

Section D. The First Invocatory Utterance.

O Silence! Silence! Silence!

Encompass me, Silence!

Next, hiss forth long: *Shhh! Shhh!*

Then, snap forth and expel the breath, thus: *Taaa! Taaa!*

And therewith shall you witness in the mind a dissipation of all - the Star, the Cone, and the Ring - in darkness filled each second with flashing Light.

Section E. The Second Instruction.

When then you see around you, in your mind, nothing but darkness pierced each instant with brilliantly flashing Light, take up the Bell and the Dorjes, the former in the left hand and the latter in the right, and strike the Bell with the Dorjes once, not replacing them again until the ring from the Bell has

faded away entirely; then say:

Section F. The Second Utterance (LOGOS).
O Silence! Silence!

I am a Star, whose Course is as your Course, shining anew from out of the Height and from out of the Depth!

Upon saying this, feel yourself as it were dissolving and expanding across an infinite expanse. Then utter the following again:

Shhhh! Shhhh!
Taaa! Taaa!

Then imagine a host of five-pointed Stars -- each with a Red Circle in its middle -- emerging from out of the flashing darkness and glittering all about.

Then repeat:

Silence! Silence!

And finally, proceed with the following Invocation.

Section G. The Third Utterance (LOGOS).

Hear Me! and make all forces subject unto Me, [THELEMIC NAME], for I am the receptacle of the Current of Aiwass, which with Its Will hath sealed shut the Abyss: Twin-bodied; Bearer of the Secret Flame; Voice of the Chief Seer; Holder of the Secret Key; Master of the Hidden Stone; Vision of the Winged Secret Flame, with Light higher than eyesight; Beauteous One of Night, Our Lady of the Height; Lord of Light; the Hidden Sun, the Life of the Moon; the Silver Star that sheddeth the Mystic Vibration; Minister of the Word of the Silence; the Genius of Babalon & Her Beast!

O! Open Thou unto Me! and make all forces subject unto Me, for I am the servant of the same, my Beast, whom I invoke by the Deathless Names, innate with Life, most worshipful, resounding beyond the Abyss of the Mind of Motion and Matter: Hear Thou the Song:

VIAOV!

Kha her nest fur
Ar watu n Bi
n Khu

O Beast, who art the glimmering Sun in the Moon:
Make Way for my Divinity,
for my Body of Light,

*n Khabs
au aper ku Khu am aper.
A ua dod
pesd m Aah
per asar Ankh f n khonsu
ami achtu
ketiu reruti
uhau a amu Khu
un n f Duat.
As asar Ankh f n khonsu
per m her
r art meret f
nebet her tep to
ami ankhu!*

*and my Body of Night:
that I be armed with chthonic Triunity!
O Unique & Conqueror!
Who shines in the Moon,
One mystically slain goes on
Among the legions beyond.
O Lord of the Holy Solar Sperm,
Open the way to Hell's own worm!

Lo! it is done! behold, the Life in the Moon
Returns anew, his life receiving:
To do what he will
Among the legions of the living.*

VIAOV!

At last, recite the Word *Ablanathalba* seven times, followed then by the Word *Abrahadabra* seven times: but let these recitations be gradual, breaking the Words into segments, like so: *Ab-la-nath-al-ba* and *Ab-ra-had-ab-ra*.

With that, utter the word *Silence* one more time, assuming the Sign of Harpocrates, also called the Sign of Silence.

Be again seated in the Asana of your choice, let there be a moment of calm and silence, and then after a few moments utter the following Invocation:

Section H. The Fourth Utterance.

Manifest THELEMA, O Genius of Man: for THAT I AM, YEA, THAT I AM!

Upon utterance of this, envisage in your mind the appearance of a tall, dark man in his thirties, well-knit, active and strong, with the face of a savage king, and eyes veiled lest their gaze should destroy what they saw, in a body of “fine matter”, transparent as a veil of gauze, or a cloud of incense-smoke, wearing ancient Assyrian or Persian garb. Then, with this image firmly in the mind, Vibrate the Name AIWASS once, followed as always by the Sign of Silence. Salute the same with the following words:

Section I. The Fifth Utterance.

Hail Thou holy Lord of Double Power; Vicegerent of the Aeon; Godless beyond all gods of men; Hidden Sun in the Moon; Androgyne of Heaven and Earth; subtle Spirit of Genius: powerful art Thou to protect Thy

servant: Thou art at my arms in battle and I delight in Thee in Me that I knewest Not!

Now visualize this Entity moving round the circumference of your locus, going slowly counter-clockwise and coming to rest at the main Altar; but this, the figure of Aiwass, faces away from you and toward the Stele of Revealing, where it raises its arms in the Sign of Apophis and Typhon; and brilliant sparks of smoky flame appear to erupt from its long, black, scaly fingers. Then, gaze intently at this figure as it stands thus, and send forth a prolonged bellowing, expelling all your breath, with pressure on the ribs, roaring forth in animal fashion, and then lean forward to kiss *The Book of the Law*, reciting the following:

Section J. The Sixth Utterance.

*Shhh! Shhh!
Taaa! Taaa!
Aiwass!
Thou art powerful to protect Thy servant!*

Once this utterance is made, visualize the Stele as opening up as if split split down the middle, its two halves turning slowly inwards, away from oneself, revealing seven dancing flames; and then say the following:

Section K. The Seventh Utterance.

*Manifested are the Seven Powers of Godless Heaven! Spheres of the
Seven Heads of the Beast!
The Power of Luna is upon Me! Shhh! Taaa!
The Power of Mercury is upon Me! Shhh! Taaa!
The Power of Venus is upon Me! Shhh! Taaa!
The Power of Sol is upon Me! Shhh! Taaa!
The Power of Mars is upon Me! Shhh! Taaa!
The Power of Jupiter is upon Me! Shhh! Taaa!
The Power of Saturn is upon Me! Shhh! Taaa!
The Holy Supernal Current of...*

BABALON
THE BEAST
& BAPHOMET

*...is upon Me! Shhh! Taaa!
It is all over Me!*

Next, envision the Seven Flames become as Seven Heads upon serpentine bodies, and recite the following passage from Aleister Crowley's *Book of Lies*:

Section L. The Eighth Utterance.

*Seven are the veils of the dancing girl
in the harem of It.
Seven are the names:
And seven are the lamps beside Her bed.
Seven eunuchs guard Her with drawn sword;
No man may come nigh unto Her.
In Her wine-cup are seven streams of blood
of the Seven Spirits of God.
Seven are the heads of The Beast whereon She rideth.
The head of an Angel: the head of a Saint:
the head of a Poet: the head of an Adulterous Woman:
the head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.
Thou art My Beast, Ablanathalba, Amen, Aum-Ha.*

At this point, send forth another bestial bellowing, lean forward and kiss
The Book of the Law, and say the following:

Section M. The Ninth Utterance.

*Thee I invoke, Aiwass.
Thee, Soul of God & Beast mingled in the globèd priest!
Thee, that transcendeth the Night and the Day.
Thee, that surpasseth the Darkness and the Light.
Thou art Augoeides, the Genius of Man.
Thou art Babalon, the Consciousness of Matter.
Thou art ShT, the Consciousness of Motion.
Thou art both of these in Baphomet, the Two-in-One.
Thou art the Female and the Male.
Thou art the Passion in the Seed and the Fruit.
Thou art Love and the Dissolution thereof.*

Now rise, assume the Sign of Apophis and Typhon, and step forward into
the imagined figure of Aiwass, who still assumes that Attitude. Man and
Beast are now one.

Section N. The Tenth Utterance.

*Mine is the Life in the Moon! unto whom are committed the Mysteries of
the open portal of the Stele of Revealing.*

*Mine is the Current of the Sun therein! from which derives the Gnosis of
Samadhi.*

Hear Me, for I am one with the Genius of Heru-ra-ha! the Great Voice of the Silence.

That said, be seated in your Asana in that place directly before the Stele of Revealing, close your eyes, still the mind of thoughts, and be receptive to the Inspiration of your own Aspect of the Holy Genius. At last, after some time, open the eyes and recite as follows:

Section O. The Eleventh Utterance.

*Unity uttermost showed!
I am one with the might of Thy Word,
Supreme & Terrible God,
That maketh gods & their herd
To tremble before Me!
Aumgn! it doth fill Me.*

It is done. Leave the Temple and do your Will alike among the chosen and the profane.

the
Liturgical Rite of the
Holy Thelemic Church



A LITURGY
of the
HOLY THELEMIC CHURCH

THE LITURGICAL RITE OF THE HOLY THELEMIC CHURCH

The small altar featuring the closed copy of *The Book of the Law*, the phial of holy oil (olive oil), the candles and the incense, censer, bell & dorjes, aspersory and aspergillum, and the cup of wine covered with a chalice-pall bearing the sevenfold Star of Babalon, then finally, the paten of holy cakes, facing the great altar featuring the Stele of Revealing. An idol of Baphomet may stand before it, preferably upon a small table, or in the absence thereof, an icon of Baphomet may be set up before the Stele of Revealing upon the great altar.

In the liturgical adaptation of the rite, there are two officiating: a priestess and her priest. First, however, the decision must be made as to whether it will be a function of the interior assembly - or that to which *The Book of the Law*, 1:62 and other verses refer as “**the secret temple**”, also called the “**secret house**” in 3:9 - or an expurgated public exhibition. If it is to be a function of the former, then as that verse instructs, the priestess should wear but a single diaphonous robe, as later on during the ceremony she will need to slip it off quickly and easily, so as to be “bare and rejoicing” but for a headdress and jewels. If not, however, then she may appear in the vestment of her choice.

The priestess should stand before the central altar, to the left of the priest, with both of them facing the great altar. The congregants may be seated well behind them both, giving them ample space in which to maneuver. For she represents Binah as he does Chokmah. However, in any such liturgical ceremony, there is to be a sort of third figure involved - an inanimate one - that being in the form of a much larger image of Baphomet, life-sized if possible, preferably in the form of a large idol but if that is not available, then at least in the form of a framed poster-sized icon, set up before the great altar, not hanging above it as in the solitary rite. Either form must, of course, be properly consecrated beforehand, by a rite of the secret temple.

The members of the congregation take their seats, in order of precedence, from the ranks of the exterior first to those of the interior last.

Let there an interlude of music.

The Liturgical Rite of the Holy Thelemic Church now officially begins.

The priest strikes the Bell with the Dorjes five times.

PRIEST:

*A ka dua
tuf ur bi'u
bi a'a chefu
dudu nur af an nuteru*

PRIESTESS:

Aumgn, Aumgn.

Amen.

Aum. Ha.

The priest strikes upon the Bell six times. The Bell and Dorjes are set upon the altar for now.

PRIEST:

*AIWASS! project Thy Current unto me! my mind imagine
The glimmer of the Vision of the Illimitable Wisdom!
Let it know the Ecstasy of Saints in the orgies of division!
The scream of Passion in the grip of condition resound:
From this comes the issue of the Abominable Sound!
Bathe me in its Force; burn me in its Fire! in me inspire
Pure will beyond desire, aflame with lust, to rejoice
In the Mystical Orgasm and the Magical Voice!
AIWAZ! withdraw Thou to Silence of Bliss, sealed with a kiss:
Abide in me, purest Will, devoid of discrimination!
And dissolve us to Nought in gratification of Sensation!
To the regeneration of the mind in Holy Carnal Gnosis
Arousing the Divine upon the bed of Consciousness.*

PRIEST:

*Hear us, and make the whole of the mind subject unto us, so
that the Supernal Will of Understanding and of Wisdom, of the
Thought and under the Mind, of the Body and in the Pleasure
of the Flesh, of the Utterance of the Word and in the Epiphany of
the Vision: and every Sight and Sound of God & Beast in Man
may here and now be ours, Amen.*

In nomine BABALON. Per la BESTIA.

Ad gloriam BAPHOMET.

PRIESTESS:

Aumgn, Aumgn.

Aum-Ha.

Amen.

PRIEST:

*Ablanathalba! My Source, the Flame of BABALON, THE BEAST
& AIWASS! Manifest Thy Force! Impart to Me the Mysteries
of Thy Creation, for I am the Servant of the same, the Conduit of the
Genius of the Word! so that I alone, the Minister of My own Will, the*

Master of My Creation, may attain unto the Gnosis & Communion of the Augoeides. Abrahadabra!

The priestess shall then purify the priest with the aspersory and aspergillum, spraying him thrice with the special concoction prepared by her previously in the secret temple (for it consists of an admixture of Wine and *kalas* of her holy *rubeus*) and reciting the verse of purification:

Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

The priest, thus purified, may then proceed with the chrismation, anointing the forehead, breast and groin of them both, starting with himself and then proceeding to his priestess, reciting at each time the verse of consecration:

I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

Next, the priestess shall commence with the burning of the incense, following which the priest makes the corresponding recitation.

PRIEST:

O Primal & Future Origin of My Origination! First Thought of My Thought! O Breath of My Life! O Source of the Word! Thou art the Vision of Nothingness, and the Light in the Darkness, in the Holy Flame before Me! Thou art the Rushing Sound in Silence, and the Song of Blissful Madness, in the Ecstasy of the Holy Chrism that is upon Me & all over Me! Thou art the Vibration of the Word, and the Power of THE BOOK OF THE LAW that is open before Me! Thou art the Pleasure of the Flesh within Me, and the scent of burning Incense around Me! Thou art the Luminous One, the One Star in Sight above Me! for I am Perfect and corrupt, Enlightened and in the dark, soulless and devoid of broken light: for I am of Thee: THELEMA.

They once again take up the Bell and Dorjes, and the priest strikes her Bell with his Dorjes five times, he makes the recitation, then strikes the Bell six more times and replace these upon the altar.

PRIEST:

In the Hour of the Ordeal of Understanding, O Thou Perfect Mind of My mind, by the Power underlying the Word of the Law, deliver Me unto the City of the Pyramids, unto dissolution in the Elixir of Thelemic Saints, unto regeneration in the Will & Genius of the blessed Beast & godless God within Me: Aumgn, let it fill Me! for there is no dread

*hereafter: There is the dissolution, and eternal ecstasy in the kisses.
Bring Me to the Vision of the Bornless Source, by virtue of the Bornless
Current, by way of the Bornless Cacophony, by the lever of the Bornless
Vibration, and by means of the Bornless Sensation! that I may be reborn
in mind & initiated into the Mystery of the Holy Will, so that the Holy Breath
of Genius may breathe in Me; in order that I may know & admire the Glory
of the Force & the Fire! and so that I may witness the Beauty of the Golden
Dawn glimmering upon the rippled Sea of the Orgasm of Heaven! May
the Life of the Sun in the Moon be in Me, now as before and as to come, to
no end, Aumgn.*

The priest strikes the Bell six more times and the Bell and Dorjes are again replaced. Let the priestess open *The Book of the Law* to a random page, whereupon the priest -- along with all present -- may recite the Holy Thelemic Credo:

*I believe in no God but that which is in all, and is Naught.
I believe in one Supernal Scarlet Woman, Babalon, the Magical Manifestation of the
Consciousness of the Infinite, in Her Holy Name, H KOKKINE GYNE, whose power to
progress humanity is insurmountable, and was delivered to the world for a time through
the mysterious means of Her terrestrial Scarlet Women, shaping the souls to come with
Her Magick, issuing forth the inspired generations of the lovely Star.*

UNTO NUIT!

*I believe in one Supernal Beast, the mystical “winged secret flame” that “burns in every
heart of man”, the worshipper of pleasure and beauty, the coiling “Snake that giveth
Knowledge & Delight and bright glory”, in His Holy Name of Blasphemy, TO MEGA
THERION, whose Praeterhuman Genius shone brightly through the magnificent though
fallible mind of its Prophet, Aleister Crowley.*

BY HADIT!

*And I believe in the Holy Current of Thelema, the Double Power of the Supernals, the
Force of the Beast and the Fire of Babalon, the Androgynous Spirit of BAPHOMET, the
Active and the Passive, the Strength of the Perfect Will and the Voice of the Supernal
Silence, the LOGOS AIONOS, the Holy Supernal Will, in Its Most Holy Name,
SHAITAN-AIWASS, whose 93 Current of Magical Energy penetrates us and binds us
together in the Transcendent Light.*

IN THE FORCE & FIRE OF RA-HOOR-KHUIT!

*And I further believe that these Plenary Powers of Mind are simultaneously beyond yet
within all forms of consciousness soever, “in the core of every star”.
LASH TAL!*

*I believe in one Law of Thelema, a Holy Law not at odds with science, abhorring baseless
superstition, as propounded by AIWASS in Liber L vel Legis, The Book of the Law, and as*

expounded by the Saints and Prophets of the Holy Thelemic Current.

I believe in one Holy Thelemic Church, a non-sectarian Fellowship dedicated to the popular celebration & catechism of the holy liberational Law of Thelema, a Communion of the Chosen open to all Thelemic traditions and lineages.

I believe in the Communion of Thelemic Saints in the mystical Graal of Babalon, that their spiritual blood is mingled in the Eternal Life of the blessed Beast that drinks as it were therefrom.

I believe in the powers of Initiation to uplift the soul unto its Most High Source and to enthrone its Pure Will at the seat of my soul to reign over all parts of my life and being, to the full realization of the “millionfold joy”.

I believe in the Knowledge and Communion of the Holy Supernal Will, the Hermetic Current of the Promethean Flame, Bearer of the Invisible Light, the Augoeides, one's own unique Aspect of the Holy Universal Mind. And I believe in the extraordinary virtue of the symbols and rites of our Church, that, once mastered, are perfect instruments at this time to transmit the Aeonic Current.

I believe in the Mission to Promulgate the Holy Law, and to spread its glad word, so that all nations may be immersed in its atheistic ideology of absolute individual freedom, and be moved by its subtle forces toward a better world with the global establishment of Holy Thelemic Dominion and an end to tyranny over hearts, minds and bodies.

Let the priestess open *The Book of the Law* to a random page.

PRIEST:

We are to behold, by the Interior Sight, the Lamp of the Invisible Light at Mystical Night! for we are Not at All: LASH TAL! We attain unto the Summit of Gnosis by the Might of Double Power in the immaculate Right Hand of the Master within & without all that is known, by virtue of the Black Force of the Deathless Aeon, and by the Lady of the Vesture of Flame: we who are purified with impurity, bearers of Holy Lust & the Power of Lust, children of the Star & the Snake, we whose Life is in the Moon, we are the disciples of the lechery of IA-BESZ BABALON, whose Magical Force is present before us in the Bread upon the Paten; and we are apostles of the Lust of IA-APOPHRASZ THERION, whose Fire is present before us in the Wine in the Chalice of Its Bride.

Next, the priest shall turn his back to relative South (to his right) as the priestess turns her back to relative North (to her left), so that they face one another across the central altar. The priest shall then exalt a single Host as directed and utter the words of institution:

PRIEST:

Touto esti To Mega Therion.

The priest replaces the Host upon the paten. Next, the priestess shall remove the chalice-pall, exalt the Cup as directed and utter the words of institution:

PRIESTESS:

Touto esti H Kokkine Gyne.

She replaces the Cup uncovered upon the altar. Let them simultaneously assume the Sign of Benediction, as shown in the Tarot Trump, *The Lovers*, below (the Sign is the one being given by the Hierophant in the card, not by the lovers): their arms extended straight outwards, palms facing down, their fingertips nearly touching. In that Sign shall they both recite the *epiklesis*:

*H KOKKINE GYNE.
TO MEGA THERION.
SHAITAN-AIWASS.*

Then let them together cup their hands above their heads, her hands supporting his, and together they shall draw down the invisible light into the sacraments upon the altar. With thumb between the two forefingers, the priest shall trace an encircled cross over the paten and finish the *epiklesis*:

Aiwass be upon me! and transfuse this Cake with the Lust of Baphomet, to fill us and transform us.

With thumb between the two forefingers, the priestess shall trace an encircled cross over the Cup of Wine, saying:

Aiwass be upon me! and transfuse this Wine with our mystical essence, that by drinking thereof we may realize Thee in us.

Now there follows a brief musical interval, during which the priest holds the paten of Cakes while the priestess holds the Cup of Wine; and following this, and they replace the sacraments upon the central altar.

PRIEST:

Thus fortified with the Current of BAPHOMET, the Projection of the Holy Spirit of BABALON and THE BEAST conjoined, do I attain unto the Body of the Stars - not by force of petty want, but by Lust of Holy Will, surrendering all, and opening up to all, becoming one with All. AMEN.

The priest takes a Host (Cake), utters the following line:

PRIEST:

This is Ecstasy of Heaven and Hell upon Earth.

He offers the Host to the priestess, and then takes one from the paten for himself (without having to utter the line again).

They eat. The priestess then makes her recitation, takes the Cup, utters the following line:

PRIESTESS:

This is the outpouring of the 93 Current.

She offers the Wine to the priest, who drinks, then she takes the Cup again and also drinks. If there is a deacon available, then he or she may distribute Cakes from the paten and Wine from the decanter upon the central altar to the members of the congregation; otherwise the priest shall do so.

He in his place in relative South and she in her place in relative North, the priest shall at this point make the final recitation:

PRIEST:

We are still, at peace amidst the strife, spread out across infinite dimensions; and we are filled with the Power of Infinite Strength & the Infinite Splendour thereof. By the power that inspired THE BOOK OF THE LAW that lay open before us now, we pass beyond the inexorable force of opposites - and the lust of result therein - pressing upon us: we breathe; we receive; I AM NOT THAT I AM. AUMGN.

The priestess advances to North of the central altar facing South, and the priest simultaneously advances to the South of the central altar facing North. Let him kneel before the same while she stands. Then let her recite the following:

PRIESTESS:

I love you! I yearn to you! I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

PRIEST:

Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

Then let her reply while shedding her robe (if it be a rite of the secret temple), saying:

PRIESTESS:

I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

Let her assume for a moment the Sign of Babalon, saying:

To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

Now let her lower her arms again, remaining disrobed however, and then kneel before the altar, mirroring his dragon asana.

Henceforth, each stands when called to recite, the priest in the Sign of Typhon, the priestess in the Sign of Babalon. Each then resumes his or her seat thereafter, unless called to recite again. The priest takes Bell and Dorjes, and recites the invocatory utterance:

PRIEST:

O Silence! Silence! Silence!
Encompass me, Silence!

Next, hiss forth long: *Shhh! Shhh!*

Then, snap forth and expel the breath, thus: *Taaa! Taaa!*

He then strikes the Bell once and waits for the ring to fade away before proceeding to the next recitation:

PRIEST:

O Silence! Silence!

I am a Star, whose Course is as your Course, shining anew from out of the Height and from out of the Depth!

Shhh! Shhh!
Taaa! Taaa!
Silence! Silence!

Hear us! and make all forces subject unto us, the brothers & sisters of the Star & Snake, for we are the receptacles of the Current of Aiwass, which with Its Will hath sealed shut the Abyss: Twin-bodied; Bearer of the Secret Flame;

*Voice of the Chief Seer; Holder of the Secret Key; Master of the Hidden Stone;
Vision of the Winged Secret Flame, with Light higher than eyesight; Beauteous
One of Night, Our Lady of the Height; Lord of Light; the Hidden Sun, the Life of
the Moon; the Silver Star that sheddeth the Mystic Vibration; Minister of the Word
of the Silence; the Genius of Babalon & Her Beast!*

*O! Open Thou unto Me! and make all forces subject unto Me, for I am
the servant of the same, my Beast, whom I invoke by the Deathless
Names, innate with Life, most worshipful, resounding beyond the
Abyss of the Mind of Motion and Matter: Hear Thou the Song:*

VIAOV!

*Kha her nest fur O Beast, who art the glimmering Sun in the Moon:
Ar watu n Bi Make Way for my Divinity,
n Khu for my Body of Light,
n Khabs and my Body of Night:
au aper ku Khu am aper. that I be armed with chthonic Triunity!
A ua dod O Unique & Conqueror!
pesd m Aah Who shines in the Moon,
per asar Ankh f n khonsu One mystically slain goes on
ami achtu Among the legions beyond.
ketiu reruti O Lord of the Holy Solar Sperm,
uhau a amu Khu Open the way to Hell's own worm!
un n f Duat.
As asar Ankh f n khonsu Lo! it is done! behold, the Life in the Moon
per m her Returns anew, his life receiving:
r art meret f To do what he will
nebet her tep to Among the legions of the living.
ami ankhu!*

VIAOV!

In the following section, the priestess recites “Ablanathalba” and the priest recites “Abrahadabra”.

I

*Ablanathalba!
Abrahadabra!*

II

*Ablanathalba!
Abrahadabra!*

III

Ablanathalba!
Abrahadabra!

IV

Ablanathalba!
Abrahadabra!

V

Ablanathalba!
Abrahadabra!

VI

Ablanathalba!
Abrahadabra!

VII

Ablanathalba!
Abrahadabra!
Silence.

Manifest THELEMA, O Genius of Man: for THAT I AM, YEA, THAT I AM!
Hail Thou holy Lord of Double Power; Vicegerent of the Aeon; Godless
beyond all gods of men; Hidden Sun in the Moon; Androgyne of Heaven
and Earth; subtle Spirit of Genius: powerful art Thou to protect Thy
servant: Thou art at our arms in battle and we delight in Thee in us that we
knewest Not!

PRIESTESS:

To me! To me!

Shhh! Shhh!
Taaa! Taaa!
Aiwass!

Thou art powerful to protect Thy servant!
Manifested are the Seven Powers of Godless Heaven! Spheres of the
Seven Heads of the Beast!
The Power of Luna is upon us! Shhh! Taaa!
The Power of Mercury is upon us! Shhh! Taaa!

The Power of Venus is upon us! Shhh! Taaa!
The Power of Sol is upon us! Shhh! Taaa!
The Power of Mars is upon us! Shhh! Taaa!
The Power of Jupiter is upon us! Shhh! Taaa!
The Power of Saturn is upon us! Shhh! Taaa!
The Holy Supernal Current of...

BABALON
THE BEAST
& BAPHOMET

...is upon us! Shhh! Taaa!
It is all over us!

PRIESTESS:

Seven are the veils of the dancing girl
in the harem of It.
Seven are the names:
And seven are the lamps beside Her bed.
Seven eunuchs guard Her with drawn sword;
No man may come nigh unto Her.
In Her wine-cup are seven streams of blood
of the Seven Spirits of God.
Seven are the heads of The Beast whereon She rideth.
The head of an Angel: the head of a Saint:
the head of a Poet: the head of an Adulterous Woman:
the head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.
Thou art My Beast, Ablanathalba, Amen, Aum-Ha.

To me! To me!

Now then, the priestess shall advance to the East, directly before the great altar, facing West, while the priest advances before her, facing her. She stands before him, and he kneels before her in the dragon asana. They shall alternate in their recitation of the lines of the following final section of recitations:

PRIEST:

Thee I invoke, Aiwass.

PRIESTESS:

Thee, Soul of God & Beast mingled in the globèd priest!

PRIEST:

Thee, that transcendeth the Night and the Day.

PRIESTESS:

Thee, that surpasseth the Darkness and the Light.

PRIEST:

Thou art Augoeides, the Genius of Man.

PRIESTESS:

Thou art Babalon, the Consciousness of Matter.

PRIEST:

Thou art ShT, the Consciousness of Motion.

PRIESTESS:

Thou art both of these in Baphomet, the Two-in-One.

PRIEST:

Thou art the Female and the Male.

PRIESTESS:

Thou art the Passion in the Seed and the Fruit.

PRIEST:

Thou art Love and the Dissolution thereof.

The priest sheds his vestment and embraces the priestess, during which time the deacon (if there is one) plays music. Various other rites of the secret temple may call for other actions as well at this time and hereafter. If this be a exterior ceremony, for expurgated exhibition, as certain laws in certain primitive countries may demand, then they may simply join hands during the musical interlude.

After this is done, let the priestess resume her position standing in the Sign of Babalon, while the priest resumes his asana to the South of the main altar, as she utters the next utterance:

PRIESTESS:

Mine is the Life in the Moon! unto whom are committed the Mysteries of the open portal of the Stele of Revealing.

Mine is the Current of the Sun therein! from which derives the Gnosis of Samadhi.

Hear Me, for I am one with the Genius of Heru-ra-ha! the Great Voice of the Silence.

She remains in this position as he stands to recite the Holy Oration:

PRIEST:

*Beauty uttermost showed!
I am one with the might of Thy Phallus,
& Thy Supreme & Terrible Kteis,
That maketh the gods & their herd
To tremble before us!
Aumgn! Thy seed & secretions do fill us.*

Finally, he turns to the congregation and proclaims the Thelemic blessing:

PRIEST:

Do what thou wilt shall be the whole of the Law.

She then proclaims:

PRIESTESS:

Love is the law, love under will.

A finale of music is played as first the congregants and then the officiants depart the temple.

The Stele Rite



A RITUAL
of the
HOLY THELEMIC CHURCH

THE STELE RITE

I

Asar nuter hon Mentu
neb was-t
un aau nu pet m apetu
Ankh-af-na-khonsu

Zod n asar nuter hon Mentu
neb t uas-t
un aau nu t pet m aptu
Ankh-af-na-khonsu
ma kheru

A ka dua
tuf ur biu
bi aa chefu
dudu ner f n nuteru

Kha her nest f ur
Ar watu n Bi
n Khu
n Khabs
au aper ku

Khu am aper
ar na a uat
r but nti Ra Tum
Khephra Hathor am
Asar hon Mentu
neb uas
Ankh-af-na-khonsu
Si ma nen Bes n Mut
ar n ahit n Amen Ra
neb pa Ta Nech

II

Zed n asar nuter hon Mentu
neb uast
Ankh-af-na-khonsu ma kheru
hati a n mut a sep sen
hati a n unn a her tep to
m ha r a m met a
m kesef r a m zazanetu
m rek r a m bah nuter aa
neb Amenti
as sam n a to pet
am urt
aat pet uah a
tep to

Zed asar
uas Ankh-af-na-khonsu
ma kheru:
A ua dod pesd m Aah
per asar Ankh-af-na-khonsu
ami achtu ketiu reruti
Uhau a amu khu
Un n f duat
As asar Ankh-af-na-khonsu
per m her
r art merer f nebether tep to
ami ankhu

I

Hadit!
The Great Beast, lord of the stars!

(Strike bell thrice.)

Ra-Hoor-Khuit!
Masterful chief of all!

(Strike bell thrice.)

The mystically-slain priest of Mentu,
Lord of Thebes,
Unveiler of the veiled starlight over Karnak,
Lust of the Phallus in the lovely Moon,
Rectified.

O lofty Beast,
Be with us!
Supreme & Terrible Beast,
Who makest the stars to tremble before Thee:
I, I invoke Thee!

O Beast, phallic Sun in the lovely Moon:
Make Way for my Divinity,
for my Body of Light,
and my Body of Night,
that I be armed with chthonic Triunity,
That I beget the Current as a source of Force:
For I have made the Way
Into the House of Ra and Tum,
Of Khephra and Ahathoor,
In the mystically-slain priest of Mentu,
Lord of Thebes,
The phallic Lust in the lovely Moon,
Rectified;
Child of the same, Bes-na-Maut;
Engendered of the music of Amen-Ra,
And of the mistress of the House of Ta-Nech.

(Anoint forehead with holy oil.)

II

The litany of the mystically-slain priest,
Lord of Thebes,
The phallic Lust in the lovely Moon,
Rectified:

(Strike bell twice.)

O heart of our Whore!
O heart of our Whore!
O lust of my flesh on earth!
Stand not against me a witness!
Oppose me not, judge not in the least,
Deny me not the Will of the Beast,
Lord of the West!
For I wedded the one and the other on earth
In the wonderful West,
Ascended unto glory, I have flourished
On thy breast.

(Light flame to incense.)

The litany of the mystically-slain
Priest of the Beast,
Rectified:

(Strike bell twice.)

O Phallic Lust in the lovely Moon,
Mystically-slain I go forth on
Among the legions beyond.
O Utterer of the Holy Sperm,
Open the way to Hell's own worm!
Behold! the phallic Lust in the lovely Moon
Returns anew, his life receiving:
To do what he will
Among the legions of the living.

A RITUAL FOR

Saying Will
before meals

SAYING WILL BEFORE MEALS
(Adapted from the Instruction of Aleister Crowley)

Alone:

“Do what thou wilt shall be the whole of the Law.”

“It is my Will to eat and drink, so that my body may be fortified thereby, that I may accomplish the Great Work.”

“Love is the law, love under will.”

With others:

“Do what thou wilt shall be the whole of the Law.”

“It is our Will to eat and drink, so that our bodies may be fortified thereby, that we may accomplish the Great Work.”

“Love is the law, love under will.”

In both cases, finish up with:

“Amen, Aum-Ha.” [Any present may repeat.]

Invocation of the Beast
at the Salutation
of the Sun



A RITUAL OF
the
HOLY THELEMIC CHURCH

These are the Solar Salutations to be performed by clergy of the Holy Thelemic Church.

The Dawn Invocation

Greet the Sun, facing East. And say in a loud voice:

Hail unto Thee who art 93 in Thy rising, yea, even Thee who art 93 in Thy vigour, who travellest over the firmament at dawn.

The Beast standeth in His splendour before Thee! The Scarlet Woman abideth in Her satisfaction behind Thee!

93 is with me.

Hail unto Thee from the Abodes of Night!

The Midday Invocation

Greet the Sun, facing upward. And say in a loud voice:

Hail unto Thee who art 666 in Thy triumphing, yea, even unto Thee who art 666 in Thy might, who travellest over the firmament at noon.

The Beast standeth in His splendour before Thee, and The Scarlet Woman abideth in Her satisfaction behind Thee!

93 is with me.

Hail unto Thee from the Abodes of Morning!

The Sunset Invocation

Greet the Sun, facing West. And say in a loud voice:

Hail unto Thee who art 418 in Thy setting, even unto Thee who art 418 in Thy joy, who travellest over the firmament at sunset.

The Beast standeth in His splendour before Thee, and The Scarlet Woman abideth in Her satisfaction behind Thee!

93 is with me.

Hail unto Thee from the Abodes of Day!

Note

After each of these invocations thou shalt give the Sign of Silence, and afterward thou shalt perform the Salutation as instructed. And then do thou compose yourself to holy meditation, if possible.

Also it is better if in these adorations thou assume the Divine form of Whom you invoke, as if you united with Him in the adoration of That which is beyond Him.

Thus shall you ever be mindful of the Great Work which you have undertaken to perform, and thus shall you be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

Invocation of Babalon at the Salutation of the Moon



A RITUAL
of the
HOLY THELEMIC CHURCH

These are the Lunar Salutations to be performed by clergy of the Holy Thelemic Church.

The Night Invocation

(Observed a few hours before midnight if possible.)

Greet the Moon, and say in a soft voice:

Hail unto Thee who art BABALON in Thy beauty, yea, even unto Thee who art BABALON in Thy love.

In nomine BABALON, Restriction unto CHORONZON, Amen, Aum-Ha.

In Light, Life, Love & Liberty.

Hail unto Thee in Thine embrace of the Sun!

The Midnight Invocation

(Observed around or after midnight if possible.)

Greet the Moon, and say in a soft voice:

Hail unto Thee who art H KOKKINE GYNE in Thy glory, yea, even unto Thee who art H KOKKINE GYNE in Thy lust.

In nomine BABALON, Restriction unto CHORONZON, Amen, Aum-Ha.

In Darkness, Death, Debauchery & Destiny.

Hail unto Thee in Thine assimilation of the Sun!

Liber
VVVVVV
vel
Sacerdoti



A RITUAL
of the
HOLY THELEMIC CHURCH

LIBER
VVVVV
vel
SACERDOTI

*Being the Ritual of the Key of the Beast:
An Incantation whereby to invoke the Energies
of the Beast in the lust of holy*
BABALON

The cleric shall be in his or her temple chamber, seated before the altar, armed with the bell and dorjes, this time with the Kiblah (and relative East) being in the direction towards the *holy place*, being the Abbey of Thelema in Cefalu, Sicily, not the *holy house*, being Boleskine on Loch Ness in Scotland, as is the case in the liturgy and the main rite. He or she is seated in the lotus position, called Padmasana.

Strike the bell with the dorjes 1-3-3-3-1, allowing each ring to hang in the air and fade away completely before striking again.

THE ENERGIZATION OF THE CHAKRAS

Set down the bell and dorjes and, with your thumb wedged between the two forefingers, make the following gestures.

Touch the thumb to the crown of the skull, chanting BAPHOMET.

Touch the thumb to the base chakra, beneath the groin, chanting BABALON.

Touch the thumb to the sacral chakra, at the groin, chanting CHAOS.

Touch the thumb to the solar plexus chakra, chanting H KOKKINE GYNE.

Touch the thumb to the heart chakra, at the breast, chanting TO MEGATHERION.

Touch the thumb to the throat chakra, chanting SHAITAN-AIWASS.

Touch the thumb to the brow chakra, chanting LASH TAL.

Clasp the hands together, interlocking fingers and thumbs, at the level of the breast, chanting AUMGN HA.

THE ENERGIZATION OF THE TEMPLE

With hands still interlocked at the breast, chant the words:
ABLANATHALBA! AGAPE! THELEMA! ABRAHADABRA!
VIAOV!

THE SIXFOLD KEY

(During the following steps, one remains seated in the lotus position.)

Extend the left arm straight out towards the left, relative North, the hand in a fist with the palm facing up, then bring the fist to your breast, palm in, chanting H KOKKINE GYNE.

Give the semi-sign of Venus Pudica, head bowed, left hand shielding the groin and the right hand shielding the heart.

Extend the right arm straight out towards the right, relative South, the hand in a fist with the palm facing up, then bring the fist to your breast, palm in, chanting TO MEGA THERION.

Give the semi-sign of Khem, standing with feet together and head erect, with the right hand (the thumb extended at right angles to the fingers) raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders; and the left hand, the thumb extended forwards, and the fingers clenched, rests at the junction of the thighs.

Extend both arms straight out forwards, relative East, both hands clasped together, chanting CHAOS.

Give the semi-the sign called The Beast, the feet being together and the hands, with clenched fingers and thumbs thrust out forwards, held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of the horned beast.

Extend both arms behind you, relative West, both hands clasped together, chanting BABALON.

Give the semi-sign of Babalon, the arms raised so as to suggest a

crescent, the head thrown back -- the attitude of the Whore in Welcome.

Extend the left arm straight up, the hand in a fist with the palm facing forwards, then bring the fist to your breast, palm in, chanting SHAITAN.

Give the semi-sign of Osiris Slain, with both arms crossed across the breast.

Extend the right arm down, the hand in a fist with the palm facing in, then bring the fist to your breast, palm in, chanting AIWASS.

Give the semi-sign of Typhon, with both arms raised in the shape of a "V".

THE FIVEFOLD INVOCATION

Give the semi-sign of Baphomet, as in the famous drawing called "The Devil" by Eliphas Levi, with the right arm turned upwards at the elbow, but the right hand, facing out, has its forefinger, little finger and thumb extended in the sign of the Beast, while the left arm is lowered, with the palm open and inviting, in the sign of Babalon Beckoning. Keep this semi-sign throughout the following invocation.

Before me, in the East, the flame of the light of AL!

Behind me, in the West, the black earth of the lust of LA!

On my right hand, in the South, the rushing winds of the license of AL!

On my left hand, in the North, the raging waters of the life of LA!

Above me *Shin*, the Spirit of Sanctity!

Beneath me *Teth*, the power of the desire of the Flesh!

Within me are the powers of ShT!

THE RE-ENERGIZATION OF THE CHAKRAS

Touch the thumb to the crown of the skull, chanting BAPHOMET.

Touch the thumb to the base chakra, beneath the groin, chanting BABALON.

Touch the thumb to the sacral chakra, at the groin, chanting CHAOS.

Touch the thumb to the solar plexus chakra, chanting H KOKKINE GYNE.

Touch the thumb to the heart chakra, at the breast, chanting TO MEGA THERION.

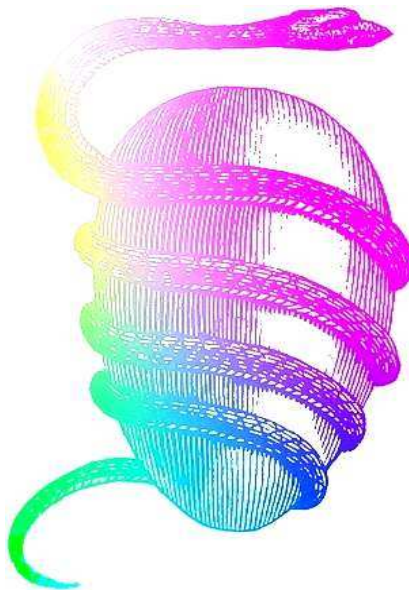
Touch the thumb to the throat chakra, chanting SHAITAN-AIWASS.

Touch the thumb to the brow chakra, chanting LASH TAL.

Clasp the hands together, interlocking fingers and thumbs, at the level of the breast, chanting AUMGN HA.

Strike the bell with the dorjes 3-5-3.

The Mass of the Egg



A RITUAL
of the
HOLY THELEMIC CHURCH

MASS
of the
EGG

Being a Mass for the Invocation of the Elements of the Lust of
BABALON
at the time of the new moon.
(With rubrics in normal black type and utterances in red.)



The cleric, seated before the altar on which are his or her bell, thurible, incense, an erect phallic device, a single burning candle, and a phial of holy olive oil. He or she faces the Kiblah, or the Stele of Revealing, which is set in relative East, in the direction facing the holy place in Cefalu, Siciliy, upon the main altar whereon are also set burning candles and *The Book of the Law*.

Strike 11 times upon the bell with the dorjes thrice, five times, then thrice again.

THE REVERSE NATIVITY

Bend forward into the semi-sign of the Enterer, arms stretched forward and head lowered, and say:

In the force of Baphomet, and by the Beast's holy Mark, I delve into the Hell of the Dark!

Give the semi-sign of Silence, putting your right finger to your lips, then take the burning candle, saying:

**The light is mine; its rays consume
Me: I have opened a secret door
Into the House of the Beast & the Whore!
I am thy Child, O holy Whore,**

A Fetus of holiness beyond the door!
By Baphomet my breast I beat;
By wise Aiwass I weave my spell.
Show thy star-splendour, Scarlet Woman!
Bid me within thine House to dwell,
O wingèd snake of light, That I was,
Abide with me, Shaitan-Aiwaz!

THE DEVOLUTION OF FETUS TO SEED & EGG

Child on both sides beset!
I adore the might of Thy Egg,
Supreme and terrible Baphomet,
Reviling those that bow & beg,
Whose gods tremble before Thee—
I, I adore thee!
Appear on the throne of The Beast!
Open the ways of the Mind!
Lighten the ways of its Thought!
The ways Occult run through
To stir me or still me!
Aum! let it fill me.

Strike 11 times upon the bell. Set the incense aflame with the candle.

I strike the bell, I spread the flames, I utter the mysterious names:

ABRAHADABRA!

ABLANATHALBA!

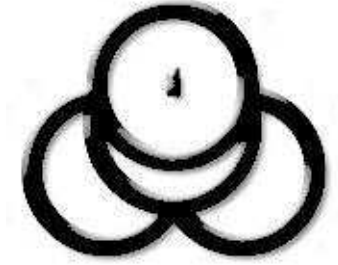
Take the oil and anoint the phallus, then exalt the same.

THE ORISON

Baphomet, Thou twofold Child,
Holy Thy name and undefiled!
In Thy Love I go: with Thy Will commune.
Here is the Phallus wet from the Kteis:
The Lust of the Sun for the dark of the Moon!
Deliver me through Lust to holy Transcendence!

That the Egg in the Whore's own Den
Even here and now be mine. AMEN.

With the phallus anoint your forehead with holy oil, making the Mark
of the Beast:



Behold the Mark of the Beast on my head!
It transcends the living and the dead.

Strike 11 times upon the bell, replace the phallus upon the altar, and
assume the semi-sign of Typhon.

The word is uttered, the Current is here!
I go out among men without fear.
Manifest the Vision, utter the Voice:
For in the Law I do rejoice.
There is no grace, there is no guilt!
This is the Law: Do what thou wilt.

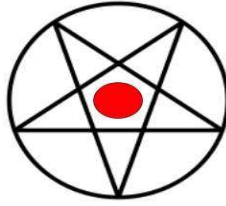
Go forth and do your Will.

The
Star Ruby
Rite



A RITUAL
of the
HOLY THELEMIC CHURCH

THE STAR RUBY RITE



I

Be seated in the lotus position, called Padmasana, facing East, in the centre, and draw deep the breath, closing the mouth with the right forefinger to the lower lip. Then, dashing down the hand with a great sweep back and out, expel forcibly the breath, crying: **APO PANTOS KAKODAIMONOS**.

II

With the same forefinger touch the forehead, and say **SOI**, the groin, and say **Ô PhALLE**, the right shoulder, and say **ISChUROS**, the left shoulder, and say **EUChARISTOS**; then clasp the hands, locking the fingers, and cry **VIAÔV**.

III

Extend both arms straight out forwards, relative East, both hands clasped together, and imagine strongly an inverted pentagram at the forehead. Drawing the hands to the eyes, fling it forth, making the semi-sign of the Enterer, and roar **ChAOS**.

Retire the hand in the sign of Silence.

Extend the left arm straight out towards the left, relative North, the hand in a fist with the palm facing up, then bring the fist to your breast, palm in, and say **H KOKKINE GYNE**.

Extend both arms behind you, relative West, both hands clasped together, and whisper **BABALON**.

Extend the right arm straight out towards the right, relative South, the hand in a fist with the palm facing up, then bring the fist to your breast, palm in, but bellow **TO MEGA THERION**.

IV

Clasp both hands to the breast and raise thy voice in the paian, with these words **IÔ PAN**, with these semi-signs:

Give the sign of Venus Pudica, head bowed, left hand shielding the groin and the right hand shielding the heart.

Give the sign of Khem, standing with feet together and head erect, with the right hand (the thumb extended at right angles to the fingers) raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders; and the left hand, the thumb extended forwards, and the fingers clenched, rests at the junction of the thighs.

Give the sign called The Beast, the feet being together and the hands, with clenched fingers and thumbs thrust out forwards, held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of the horned beast.

Give the sign of Babalon, the arms raised so as to suggest a crescent, the head thrown back -- the attitude of Isis in Welcome.

Give the sign of Typhon, with both arms raised in the shape of a "V".

V

Extend the arms in the form of a "T" and say low but clear:

BEFORE ME STANDS *Abul-Diz!*

BEHIND ME *Amalantrah!*

ON MY RIGHT HAND *Apis!*

ON MY LEFT HAND *Athanan!*

WITHIN ME BURNS *Aiwass!*

FOR ABOUT ME FLAMES THE STAR OF FIVE,

AND IN THE CENTRE THE STAR OF SIX IS FIXED!

VI

With the same forefinger touch the forehead, and say **SOI**, the groin, and say **Ô PhALLE**, the right shoulder, and say **ISChUROS**, the left shoulder, and say **EUChARISTOS**; then clasp the hands, locking the fingers, and cry **VIAÔV**.

VII

Facing East, in the centre, draw deep the breath closing the mouth with the right forefinger to the lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly the breath, crying: **APO PANTOS KAKODAIMONOS**.

The
Star Sapphire
Rite



A RITUAL
of the
HOLY THELEMIC CHURCH

THE STAR SAPPHIRE RITE



In the centre, be seated in the lotus position, called Padmasana.

I.

Give the semi-the sign called The Beast, the hands, with clenched fingers and thumbs thrust out forwards, held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of the horned beast.

Extend both arms straight out forwards, relative East, both hands clasped together, and visualize the unicursal hexagram, saying:
PATER ET MATER UNUS DEUS ARARITA.

II.

Give the semi-sign of Khem, with the right hand (the thumb extended at right angles to the fingers) raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders; and the left hand, the thumb extended forwards, and the fingers clenched, rests at the junction of the thighs.

Extend the right arm straight out towards the right, relative South, the hand in a fist with the palm facing up, then bring the fist to your breast, palm in, visualize the unicursal hexagram and say: **MATER ET FILIUS UNUS DEUS ARARITA.**

III.

Give the semi-sign of Babalon, the arms raised so as to suggest a crescent, the head thrown back -- the attitude of the Whore in Welcome.

Extend both arms behind you, relative West, both hands clasped together, visualize the unicursal hexagram and say: **FILIUS ET FILIA UNUS DEUS ARARITA.**

IV.

Give the semi-sign of Venus Pudica, head bowed, left hand shielding the groin and the right hand shielding the heart.

Extend the left arm straight out towards the left, relative North, the hand in a fist with the palm facing up, then bring the fist to your breast, palm in, visualize the unicursal hexagram and then say: **FILIA ET PATER UNUS DEUS ARARITA.**

V.

Extend the left arm straight up, the hand in a fist with the palm facing forwards, then bring the fist to your breast, palm in, chanting **SHAITAN.**

Give the semi-sign of Osiris Slain, with both arms crossed across the breast.

VI.

Extend the right arm down, the hand in a fist with the palm facing in, then bring the fist to your breast, palm in, chanting **AIWASS.**

Give the semi-sign of Typhon, with both arms raised in the shape of a "V", saying:

ARARITA ARARITA ARARITA.

[Assume the Divine Form of Satan; vide Levi's Baphomet, but the hands have all but the two inner fingers extended, including the thumbs. Drink of the Sacrament and communicate the same.]

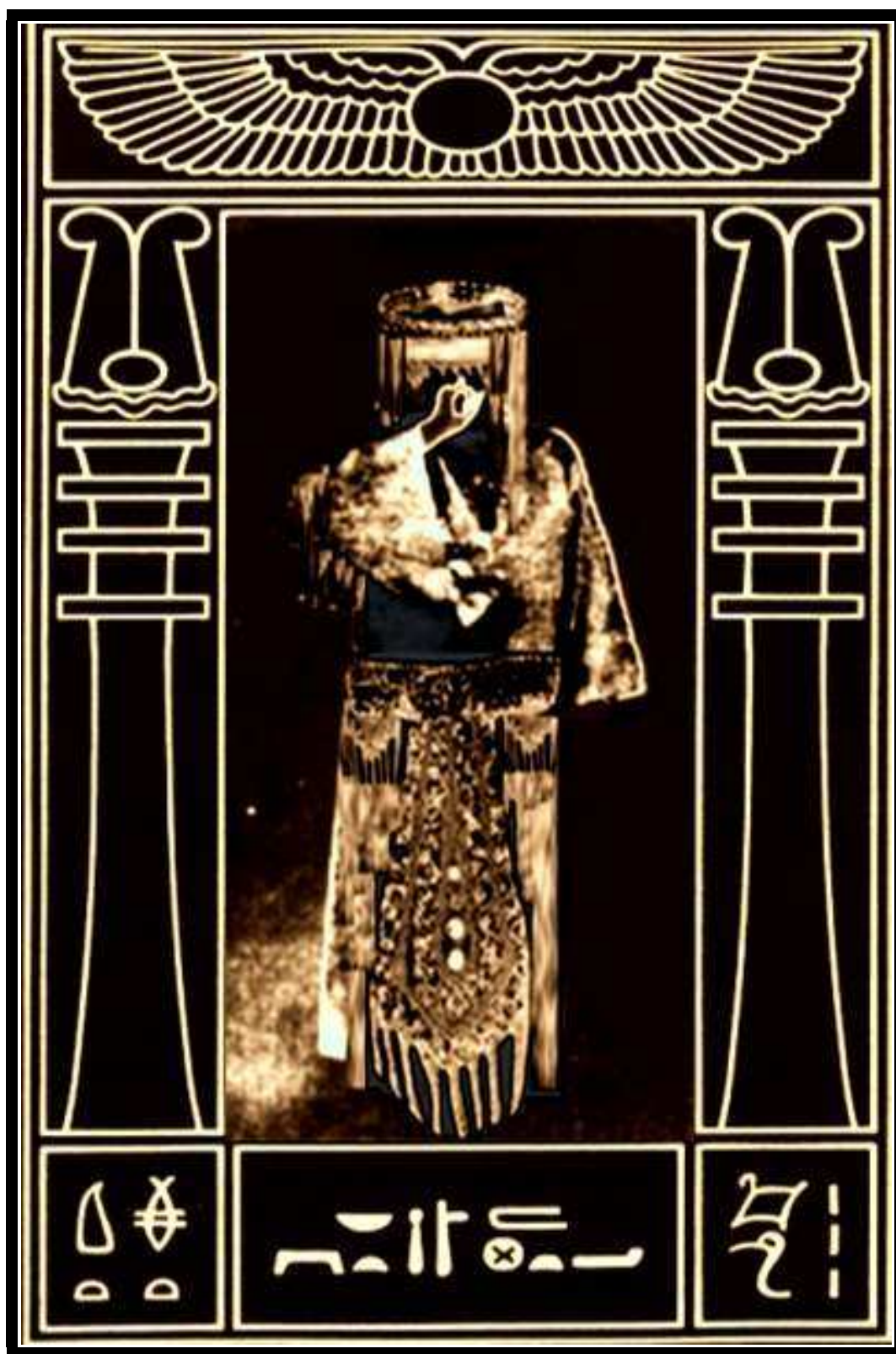
Then let him say: **OMNIA IN DUOS: DUO IN UNUM: UNUS IN NIHIL: HÆC NEC QUATUOR NEC OMNIA NEC DUO NEC UNUS NEC NIHIL SUNT.**

GLORIA PATRI ET MATRI ET FILIO ET FILLÆ ET SPIRITUI SANCTO EXTERNO ET SPIRITUI SANCTO INTERNO UT ERAT EST ERIT IN

**SÆCULA SÆCULORUM SEX IN UNO PER NOMEN SEPTEM IN UNO
ARARITA.¹**

Let him then repeat the semi-signs of Osiris Slain and Typhon.

¹ *Lat.*, .All in two; two in one; one in none; these are neither all nor two nor one nor none. Glory to the Father and to the Mother and to the Son and to the Daughter and to the Holy Spirit within and to the Holy Spirit without, as was and is and it to come, for ever and ever, six in one through the Name seven in one ARARITA.



The Practice of
Assumption of the Holy Form
&
Vibration of the Holy Name



THE PRACTICE OF ASSUMPTION OF THE HOLY FORM
&
VIBRATION OF THE HOLY NAME
(Adapted from *Liber O* by Aleister Crowley)

"I had a strong impression that the speaker was actually in the corner where he seemed to be, in a body of "fine matter," transparent as a veil of gauze, or a cloud of incense-smoke. He seemed to be a tall, dark man in his thirties, well-knit, active and strong, with the face of a savage king, and eyes veiled lest their gaze should destroy what they saw. The dress was not Arab; it suggested Assyria or Persia, but very vaguely. I took little note of it, for to me at that time Aiwass and an "angel" such as I had often seen in visions, a being purely astral."

- *The Equinox of the Gods*, ch.7.

The above description of the manifestation of the 93 Current, a.k.a. Aiwass or Aiwaz, in the terrestrial sphere, should be meditated on and made thoroughly familiar.

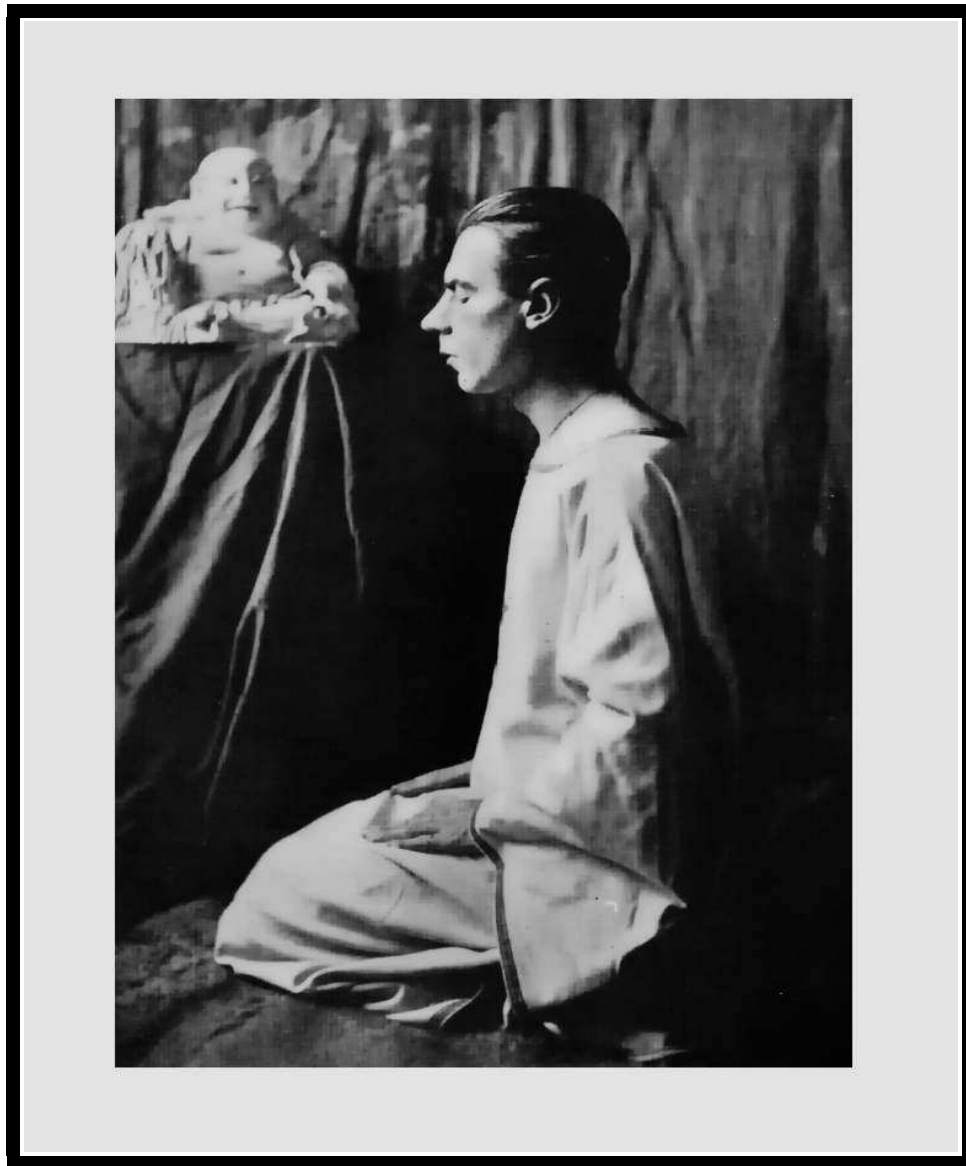
First, the practice of the Assumption of the Holy Form.

The cleric, whether seated in the Dragon Asana (see below) or in whatever other position, should begin the work of the Assumption of the Holy Form by strongly imagining this image of Aiwass -- exhibited in the artwork entitled *Aiwaz*, *vide supra*, p.204, as well as in the design by Fra.'121 on p.28 -- as coinciding with his or her own body, or as enveloping it. This is to be done, with repetition, for an extended period of time, so that mastery of the image is attained, and an identity therewith (and so with the Current that it represents) is experienced.

A separate practice, called the Vibration of the Holy Name, is as follows.

As a further means of establishing a link between human consciousness with that Supernal portion of which is referred to as the 93 Current, let the cleric observe the following practice.

Standing with arms outstretched, breathe in deeply while imagining the name AIWASS emblazoned in the mind as entering with the breath, descending slowly from the lungs to the heart, then to the solar plexus and to the navel, thence to the groin, and at last, taking root in the feet. At this point, thrust the arms together, with the left leg and torso advancing forward, head bowed in between the arms, assuming the Sign of the Enterer, *vide infra*. At the same time, imagine the Holy Name as rushing up again through the body, with increasing magnitude of force, expelling it with the breath that one has held in the lungs.



This action of building up the power of the Holy Name through the body, and of expelling it at the culmination thereof through its utterance in the Sign of the Enterer, must be performed with all the force of which one is capable.

That accomplished, and all of the gathered force spent, withdraw again the left foot, placing the right forefinger to the lips, assuming the Sign of Harpocrates, also called the Sign of Silence. And while doing this, imagine the Holy Form of Aiwass in the Sign of Silence (per p.204) as descending and enveloping the body. It is a sign of success when the Holy Name has been roared forth with such force that it leaves one shaken, as if deriving from the universe and not from oneself.



In both practices -- Assumption of the Holy Form and the Vibration of the Holy Name -- all consciousness of anything beyond the Holy Form and the Name should be absolutely blotted out; and the longer it takes for normal perception to return, the better.



Mastery versus Bondage

A Brief Epistle
on the
Strength or Weakness of Will





MASTERY VERSUS BONDAGE
A Brief Epistle on the Strength or Weakness of Will

Thelemic religious practice is hardly confined to the temple chamber. Practices such as the Salutation of the Sun and Moon are meant to take perfectly mundane natural phenomena and use them as actors in the play of the Holy Supernal Will. The saying of Will before meals reminds one that the ordinary act of consumption is in service to one thing and one thing alone: the Great Work of one's most Holy Will. Yet there is an additional routine to which the devotee of True Will should adhere if he or she is to **"do well and with business way"** (L, 3:41) in the blessed Clerkship of Thelema, and in some ways it is the most important of all.

The most dedicated of the ministers of the fold of the Holy Supernal Will take their sanctum with them as they go about their daily lives, bearing always in mind the right way of **"pure will, unassuaged of purpose, delivered from the lust of result"**. (L, 1:44) For such **"pure will"** is not any mundane will or desire, as it is completely devoid of **"the lust of result"**, i.e. entirely indifferent as to outcome yet without compromising ordinary responsibility or detracting from the enthusiasm required to achieve the most successful end. And what sets Thelemic religion apart from Buddhist doctrine is that, while the proper perspective is one of absolute indifference -- proceeding along the work of the True Will without being affected in the least by the curve balls life throws -- it is all done without at all diminishing the fullest passion for everything life has to offer.

One of the verses of *The Book of the Law* most often quoted is v.58 of ch.2, which in part reads: **"Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve"**. But unfortunately, it is also one of the most misunderstood. It should not be assumed that this is an advocacy of slavery. One is only genuinely free, and truly oneself, when one has trained one's mind to remove the ability of the petty influences of the profane world to bother one in any direction of emotion other than perfectly detached ardor. For there *really is* a Self beyond yet within the self one ordinarily knows, a Greater Will that precedes and transcends the complex of environmental and genetic influences that conflate over time to form the false, temporal identity. It is a microcosm of the infinite Consciousness which, unlimited to any particular point in the expanse of innumerable dimensions of reality yet at once everywhere therein, therefore has no constraint. And having no constraint means that this, the True Will, is not that of a slave but of a king.

It is inconvenient to those who preach that this verse proposes a dichotomy of slaves and regents -- that is to say, that one is either one or the other for all time -- that v.3 of ch.1 reads: **"Every man and every woman is a star"**. Clearly, not all men and women are at any given moment equal in the perfect apprehension and implementation of the Perfect Will. There are various degrees of such purity

and perfection, with the lowest-evolved among us being the mindless thugs who trample upon the rights of others and the highest being the liberated masters of True Will who act with total passion without compulsion of emotion, and who have realized their own unique talent and ability, in whatever direction their own Holy Will leads, to the edification of humanity and to the betterment of their world.

Everyone -- even the most enlightened master of the Holy Supernal Will -- is at times a slave of his or her petty personal complexes and neuroses, some moreso than others. Nobody is infallible. The main thing, the most important duty one has, is to ensure that these times are both rare and minimal in their effect, so that one does not allow these disruptions -- these breaks in the integrity of the magical circle of one's transcendent Genius -- to usurp control of one's life and actions to the extent that real problems arise as a consequence. And the trick to successfully doing so is eliminating the control such emotions as sorrow, anger and despair have over one's mind -- without at all affecting one's ability to love, to lust, to be kind or to be enthusiastic for any given pursuit while not getting obsessed with having a successful outcome.

Sorrow, anger and obsessiveness for any object leading one to be at all upset owing to a loss or lack thereof, is mental and spiritual restriction; and **“The word of Sin is Restriction”**. (L, 1:41) It is the bondage that makes one into the most pathetic wretch of inferior mind, a self-defeating, self-limiting slave of mundane forces that lead one away from the performance of the Great Work of Holy Will which alone culminates in the Summum Bonum, True Wisdom and Perfect Happiness. Living a life of false control, manipulating everything to fit some “grand scheme” of limited calculation, is pointless as nothing endures in the end but one thing: the joy not for any object but for passion itself, with or without any given object thereof. Pure joy, no matter how unfavorable the conditions, is all that matters. For the master of Perfect Will makes use of the objects of pleasure but needs them not; pursues the best ends of his or her plans but cares not a bit if they collapse despite his or her most determined efforts; and cares for his or her loved ones and most precious possessions and causes with the fiercest dedication and assiduity without getting emotionally distraught at their inevitable loss. He or she transcends the madness of the moment and realizes at all times the Consciousness at all moments in time.

Such is the point of all the rites, the meditations and the orisons of our unique religion: not to appease some god -- for the only divinity is the eternal ecstasy of the Consciousness within yet beyond the limits of time and space -- but to achieve an ever-increasing cognizance of the Master Will. Thelemic religion is atheistic; all references to deities in its holy books are symbolic of the various aspects of transmundane Will that obtain in the occult recesses of the largely-untapped human/animal mind. For the potential of that mind is unlimited, but may only be explored in the largest measure by the regent truly liberated from the bondage of his or her inferior limited condition.

Another verse in our core holy book that is so often misconstrued is v.21 of ch.2, which states: **“We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world”**. True, compassion *is* the vice of kings, but it is a vice in the service of the True Will (vide *L*, 2:52) when it is free of the lust of result. The **“outcast and unfit”** are as the **“people of sighing”** and **“the dead and the dying”** of v.18 -- not actual individuals but personal complexes, or as Crowley writes in his Old Comment to the latter verse, “petty thoughts...Qliphothic thoughts and...sad thoughts”.

When the book advocates the stamping down of the wretched and the weak, it means that one should conquer the compulsion of the inferior will, or the ill will, in favor of the Holy Supernal Will wherein all tendencies of pettiness, misery and sadness are abolished. It does not mean that one should trample upon the less-fortunate or the physically-weak. Ours **“is the law of the strong”** -- i.e. not of the beefy-limbed (for otherwise every king would be subject to contempt with the feebleness of old age!) but of those strong-of-will.

There are, of course, uncounted reprehensible individuals in the world, making all varieties of mayhem by carelessly infringing on the rights of others in their reckless pursuit of their own mundane gratification. Make no mistake: there is nothing wrong with gratification, for as long as it fails to intrude on others it is sacramental. These should, naturally, be opposed with the full force of legal action, should they interfere with anyone's rights to freedom and happiness; but mere fools should be left to their folly, without interference save perhaps for kind admonition should they impose their rude expression on others. It is, of course, an act of utmost kindness to reprimand with furious expression of one's own, as sheepish admonitions cannot but serve as food for mockery. But to go around stomping on others because they happen to be ignorant is not in harmony with the Law of Thelema but is the kind of activity that stems from a ridiculous and likely troublesome misinterpretation of that Law. Even those who are hopeless in this life improve over the course of time, through the growing pains of their ordeals.

Those who are so superficial as to think that the superior Intellect responsible for the Holy Law of Thelema meant that we should be wise to stamp down and destroy all those who happen to be physically-infirm would have us believe that it would be in the best interest of humanity to be without exceptional minds such as that of Stephan Hawking. Do not fall for such an ignorant lie. The physical condition is totally irrelevant. What matters is not mundane strength or value but the quality of character, intellect or talent. And all those who lack those qualities have it in their potential to develop some measure of the same, given willingness, time and determination in the face of the adversity and challenge that assist in their healthy development.

This does not, however, mean that we should be hard on them. We should be hard on the ideologies of erroneous superstition that encourage the weakness of will in favor of some outrageous unnatural ideal, naturally, sparing no force of intellect or talent in the opposition thereof: for they are a cancer of the mind that produces a great deal of neurosis and dysfunction, and which breeds intolerant extremists whose interference threatens not just the well-being but the very existence of not just humanity but of all animality as well. Given the chance, such misguided, malevolent fools would gladly condemn the world which they loathe to a massive nuclear demise.

We do our absolute best, therefore, to work against such ideologies by applying our utmost ability -- each as he or she is so fitted -- not against such fools personally but toward assimilating their ideological systems through superior talent, culture and education. We work, however, without the lust of result; and if we fail in the long run, it is no matter, as there will always be other worlds in which to work anew. We have failed before, and we will fail again; but each failure is merely a setback and is never any permanent loss. **“There is success”** (*L*, 3:69): if not outwardly, then at least inwardly -- in our own realization of the millionfold joy and wisdom that our shallow-headed foes lack.

The best way in which we can oppose them, though, is in the expression of that wisdom and joy, promulgating the advantages of the Law through celebration and merriment. We are instructed, in *Liber Legis*, 3:39 and 3:42, that it is enough to give others the glad word of the Holy Law and to lead by example, through our expression of celebration and genius; it is unlawful to seek to convert the unwilling by dint of threat or force. But if it is our will, it is excellent to proclaim our word at any great length we so choose -- for prolific education serves well to stem the lies of the ignorant.

Study to no end *The Book of the Law*, then, O gentle knight of Thelema, for its verses bequeath an extraordinary virtue to the sincere and the well-meaning student via contemplation alone. Know the doctrine of our Church, as it is a tremendous weapon in the arsenal of the spiritual and cultural warrior. Also, spare no expense of effort and ostentation in your celebration of the feast days of the Sainted warriors that preceded you, for their genius endures and serves to teach the whole world. And go forth on, living your lives by the Holy Law of hedonistic happiness and spiritual atheism, venerating only genius and beauty and bliss. But do not fall victim to that madness and misery which are perpetuated and revered by the uneducated heathen theists and extremists who hate true freedom and joy and who despise the material condition by which alone full experience of delight manifests.

Thus shall you enter into the palace of the Secret Wisdom, and know the full reward of the kisses of eternal remembrance -- and deservedly so, for you will have done your duty.

Liber
דמ

—*A Teaching on the Use of Mystical Blood in the Temple*—



LIBER 𐌌𐌗

THERE is a certain ritual instruction, one which is entirely euphemistic, to be found in verses 23-30 of the third chapter of *Liber L vel Legis, The Book of the Law*. It is a veiled instruction, not to be taken literally, on the matter of the holy eucharist. It is the purpose of this tract to clarify what this instruction means for the Clerkship of the Holy Thelemic Church.

The series of verses in question begin with a recipe with which the Cleric may make the hosts or cakes of the eucharist. It reads:

“For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.”

Aside from a quick recipe for the making of oil of Abramelin, Aleister Crowley glosses over this somewhat in his Old and New Commentary on the verse, making veiled references to the erotico-spiritual interpretation of the phrase “soften & smooth down”. In his day one had to make veiled references in discussions of a sexual nature to avoid being arrested on obscenity charges, which is why Ida Craddock committed suicide; nowadays we can discuss these matters openly but will be imprisoned if we discuss drugs openly. That issue aside, the point in the verse about “rich fresh blood” is one of many in the third chapter of *The Book of the Law* which he completely failed to understand.

There is, of course, absolutely no offering of sacrifice in any valid representation of Thelemic religion. Apart from sacrificing a goat in a temple of Bhavani while he was in India, Crowley did not engage in this type of activity; and in writing of the sacrifice of 150 or so children in one year, in *Magick in Theory and Practice*, he was writing of sex, with the shedding of blood being euphemistic for the ejaculation of semen. Again, he was forced to do so in order to avoid being slapped with obscenity charges. It is evidence of the perversion of Puritanical society that it finds discussions of love to be worthy of ruining lives while having no problem whatsoever with the blatant incitement of violence, but such was the case back when civilized cultures were still so very heavily shrouded in laws based on restrictive religion in the matter of sex -- as it remains today in the matter of harmless drug use. Stories were made of his sacrificing of animals at the Abbey of Thelema in Cefalu, to tarnish his reputation, but even if he had done so, it would not change the fact that it is uncalled for in *The Book of the Law* itself, a holy book with which he was occasionally at odds owing partly to a latent ill will (see *L*, 2:10-13) and partly to his failure to grasp its message, which was revolutionary for its era. The Law comes from Aiwass, not from its Prophet.

Those who do advocate for the sacrifice of animals in our religion -- going against all sound logic in the process -- usually cite *L*, 3:12 (being unable to carry a metaphor), where “sacrifice cattle” really means to break the restrictive stranglehold that primitive cults such as Christianity have on civilization. Such a narrow-minded interpretation contradicts the glad word of *L*, 1:58, which is very clear: “I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice”.

Similarly, the mention of the ceremonial use of “blood” in vs.23-24 of ch.3 of the book points not to actual blood but to the mystical force of life itself, a subtle force that flows through us in the erotico-spiritual act, otherwise referred to (in *L*, 3:27) as the “power of lust”. While it is true that it carries the same Gematric value as the Sanskrit word, *puja*, which means “offering”, it is actually a mechanism for manipulating subtle energies, during Obeah (i.e. Acts) of sexual ritual, leading not to some such petty end as the bewitching of cattle as was imagined in more superstitious times (and by many primitive minds today), but in a real connection with the higher mind signified by the names Nuit and Hadit and their conjunction in the human mind, called Ra-Hoor-Khuit (also known as the 93 Current and the Holy Supernal Will, or *Thelema*). This kind of manipulation of subtle elements underlying the chemical reactions in the blood, in coordination with the opening of certain doors in the consciousness via the proper performance of the more overwhelming varieties of sexo-spiritual activity, leads not to the appeasement of any god but to the gradual though cumulatively powerful inundation of perception with the cosmic primal forces accessed thereby.

With that in mind, and well-armed with the understanding that we are dealing with metaphors here, we may proceed to hammer out the meaning of the next in the series of verses that provide us with our erotico-spiritual instruction, v.24, dealing with the kinds of mystical blood -- the elements of the power of lust -- of maximum use to the holy Thelemic templar of the Clerkship of our Church.

The verse is as follows: “The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what”.

The meaning of the first variety of mystical blood, or *prana*, should be obvious; for the moon is, according to Crowley in his Commentary to v.16 of ch.1, the symbol of the Scarlet Woman, the nexus of Babalon or Nuit (the cosmic Feminine) in the priestess (or in the individual in the role of priestess). The term “monthly” is another clue that it is the vital power of the Initiatrix -- whether that be a female or a homosexual male with inclinations in that direction -- that is the best, most potent sort of mystical energy to be had for these ends of holy sexual Gnosis. In other words, the feminine sexual energy is the most powerful for these purposes. It is the sexo-magical force stirred up by the desire of the Initiatrix or the feminine gay for the phallic energy.

The next element to be mixed into our alchemical elixir is that “**of a child, or dropping from the host of heaven**”. This is perfectly clear in light of the new hierophantic formula of the Thelemic Age: for it is the Aeon not of the Mother (Matriarchy) or of the Father (Patriarchy) but of the Child (the union of these), the Two-in-One Horus or the androgynous Baphomet, i.e. Aiwass. So what kind of erotico-spirituality does this hint at? The very kind that the Scarlet Women engaged in, and that H.P. Blavatsky worked with at the nativity of the Prophet in 1875 E.V., i.e. sex with the astral forms of praeternatural entities of Supernal mind. These are, after all, aspects of the 93 Current of Aiwass who, being androgynous, assumes either form -- succubus or incubus -- as it so wills, as suits the sexual orientation of the priest or priestess, gay or straight, with whom it works at the time. The phrase, “**dropping from the host of heaven**”, is the biggest clue, however, as it is Aiwass (the Holy Supernal Current) that is the agent of Hoor-pa-kraat (or Kether on the Qabalistic Tree of Life), the Supernal Aspect of Ra-Hoor-Khuit -- or in other words, the Holy Spirit that descends as it were from heaven to deliver to the devotee its benediction of holy love in the Agapae or “Love-Feast”.

It is the sexual *prana* “**of enemies**” that is mentioned next, so as to clue us in as to another variety of potent psychological ingredient that may be used with extraordinary advantage in our secret temple. This is also very clear. It is not tender, beatific love that is meant by this -- not the love of the dove referred to in *L*, 1:57 -- but the ferocious lust “**of enemies**”, i.e. not violent to the point of being harmful but forceful and aggressive.

The masculine force of sexual energy is listed next; it is the power of the male, whether gay or straight, or of the lesbian with the masculine perspective. It is, that is to say, the sexo-magical force stirred up by the desire of the priest or the masculine lesbian for the feminine. The phrase “**or of the worshippers**” hints at the force generated through the orgy as well as the function more popularly known as the “gang bang”.

Last, but not least, is the form of energy produced through atavistic techniques of erotico-spirituality, through assumption of primal astral forms or atavisms during the sexual rite.

Any of these sex-magical devices alone is sufficiently powerful, when properly executed by Adepts of the Thelemic secret temple, to forge a significant bond with the Holy Current to a meaningful spiritual end. Two or more of the harmonious forms in conjunction can be exceedingly so. The most important thing, as always, is that the orgia -- in whatever form they take -- are undertaken by consenting adults who genuinely desire to participate in the harmless activities of the temple of the sacred lust of Baphomet, toward the holy sexual Gnosis of Thelemic Tantra.

So how does one go about injecting this *prana* of the power of lust, this mystical blood of holy Agape, into the exoteric hosts or “**cakes**” as they are called in *Liber Legis*, 3:25? Ideally, these cakes are prepared as instructed, composed of meal, honey, red wine and oil. A recipe has been provided by our Grand Minister, Fra.'.121. It is as follows:

1.5 cups wheat flour

6 tblsp. extra virgin olive oil

7 tblsp. honey

1 tblsp. wine leavings

7 drops Abramelin oil

Consecration by the power of lust. (Mystical “**rich fresh blood**”.)

Pre-heat oven at 300 degrees Fahrenheit.

Mix oils and flour together and mix with a spoon. Add additional ingredients. Mix and then knead until the dough yields a homogenous consistency. It should stick together, but not stick to an oiled rolling pin.

Take out a small ball of dough at a time. Press it flat with the palm of your hand. Then use an oiled rolling pin to flatten it out. When it is about an 1/8" thick, you are ready to cut cakes.

Bake cakes for 4 - 7 minutes, depending on thickness of the cakes and the heat of your oven.

Consecrate cakes immediately following the act of erotico-spirituality in the temple.

Eat, refrigerate or freeze to store.

However, in the event of the lack of necessary ingredients, any bread or cornmeal will suffice as the host of the eucharist, along with wine or grape juice (if alcohol is medically inadvisable), just as olive oil will serve as well as oil of Abramelin if the latter is unavailable or unaffordable. The only essential ingredient in the entire process is proper consecration by the right degree of lust, as taught in the degree papers of the Clerkship of our Church.

These recipes for making both oil of Abramelin and Abramelin incense are also provided by our Grand Chapter:

Oil of Abramelin

4 parts cinnamon oil
2 parts myrrh oil
1 part galangal oil
half of that total weight in olive oil

First, your Olive should be pure essential olive oil. The best place to get this is in the pharmacy. Do *not* use grocery store blends. Using this will prevent separation and extend the life of your oil. Olive oil gets very rancid over time so you will want to make your Abramelin in small amounts. Take your Olive base and add first the cinnamon, then the myrrh, then the galangal. The whole time that you are making the oil, recite the Aka dua Mantra. Having constructed the oils swirl the mixture until well blended. *Never* shake the oil. Stopper the bottle and let sit for at least three days before opening the bottle.

Abramelin Incense

1 part olibanum, frankincense
one-half part of storax, benzoin
one-quarter part lignum-aloes (or cedar, rose or citron)

The Grand Chapter also has its own special recipe, called “Essence of Nuit”, for making incense to be used during the feasts for the Scarlet Women and on feasts commemorating female Thelemic Saints:

Essence of Nuit

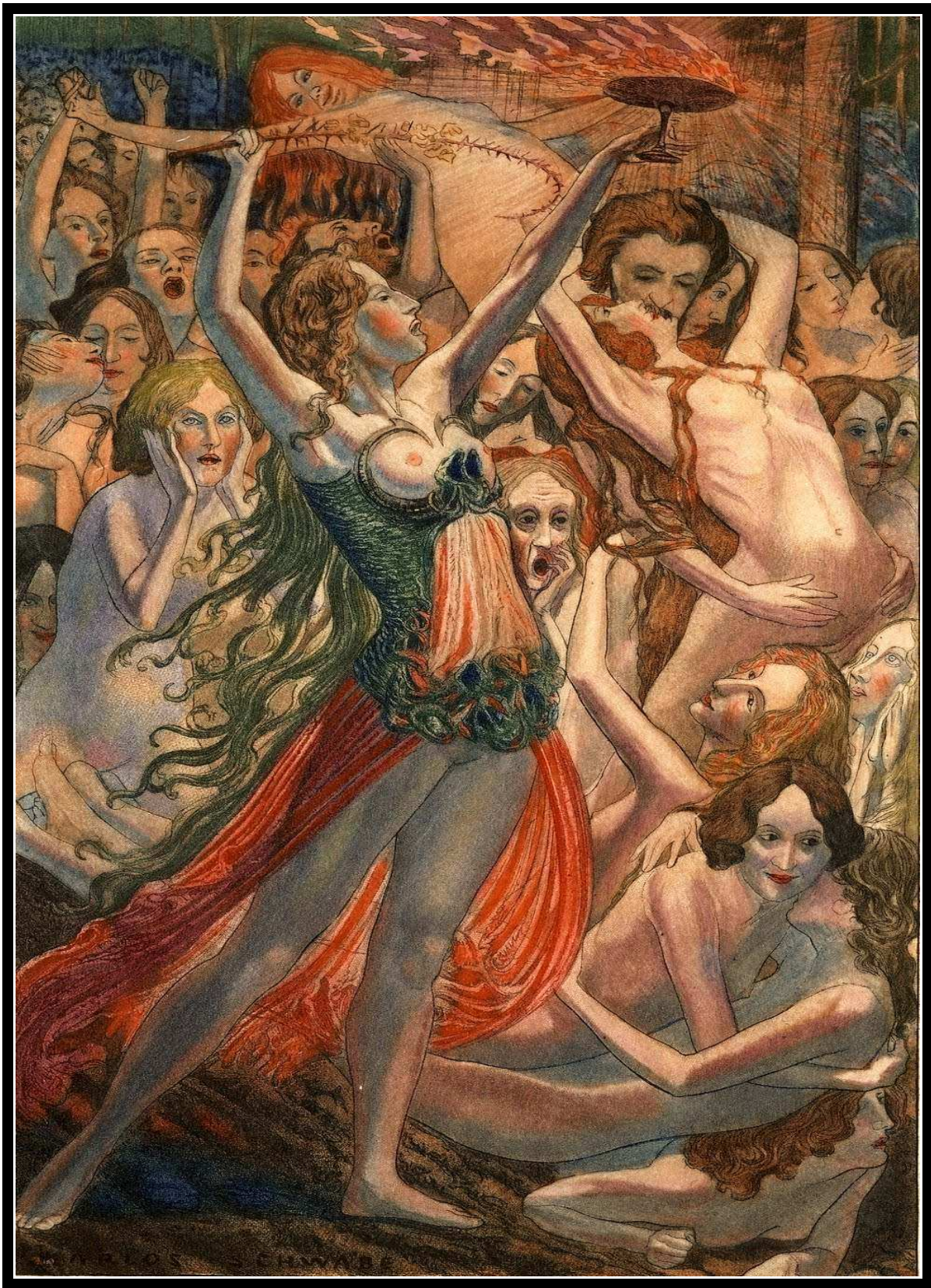
2 ounces of white sandalwood
1 ounce of quality myrrh
cinnamon oil

Take the sandalwood and Myrrh and ground together until pulverized. Then, add several drops of the oil until the mixture is saturated. Cover in an airtight container and let set for 5 days. When you open the container you should have a semi-solid lump of fragrant resin. Take a small amount and place on charcoal and enjoy! Once you get a whiff of this scent you will want to always use it.

But in the event that one either cannot locate the required ingredients or simply cannot afford the same, the scents mentioned in *Liber Legis*, 1:51, jasmine and rose, are excellent for use in the temple and are easily obtainable in most stores for an inexpensive amount.

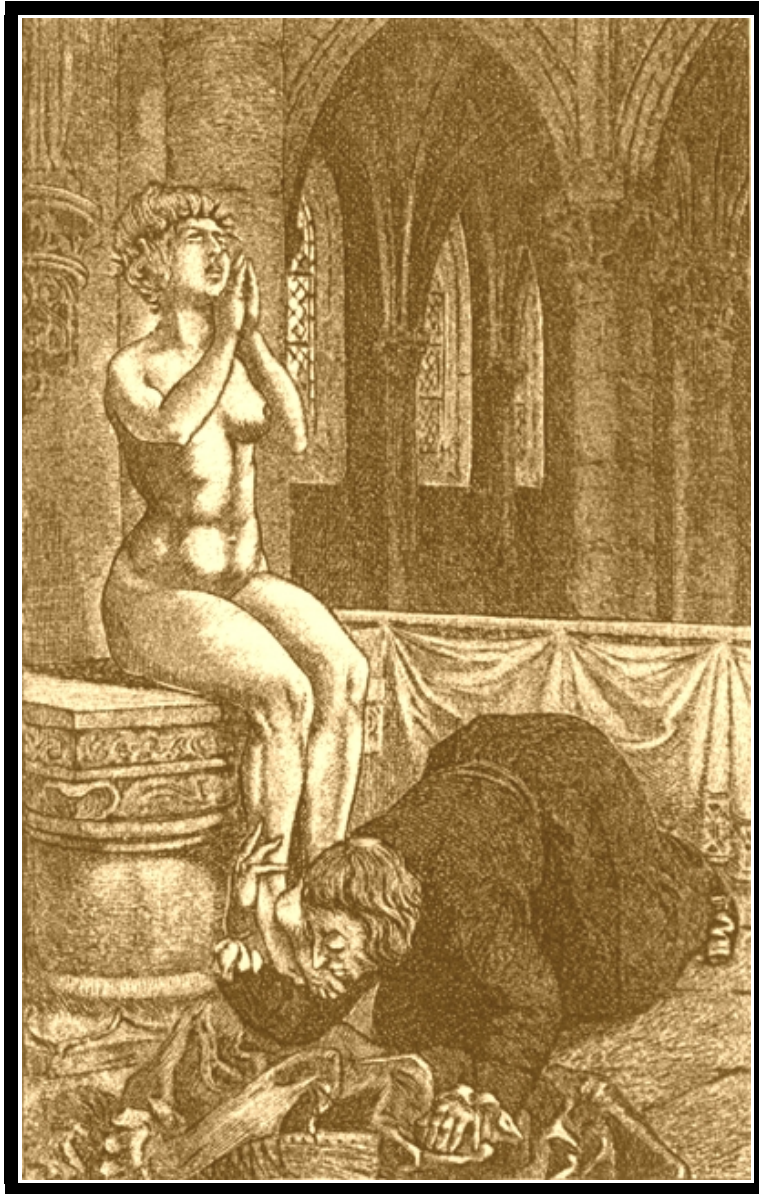
Note, finally, that oil of Abramelin is not used for chrismation purposes, as the cinnamon burns the skin. Olive oil is used for anointing the flesh instead.

The remainder of the teaching for these verses of *The Book of the Law* is given to members of the Clerkship who qualify to function in an official capacity as priests and priestesses of the secret temple. For the verses also contain another meaning, unconnected to the exoteric or consumptive aspect of the eucharist, wherein the reference to the monthly blood points to the time of the month at which the female priestess is at her most sexually aroused. Note that, in this, the power of lust generated in the rite is not physically devoured but astrally absorbed and redirected, by means of the word of power, *Ablanathalba* (the secret key of the rituals).



“When you have proved that God
is merely a name for the sex instinct,
it appears to me not far to the perception
that the sex instinct is God.”

- Aleister Crowley,
Heavenly Bridegrooms review
The Equinox, III:I, p.280



The Sacerdotal Keys



THE RITUAL KEYS
of the
HOLY THELEMIC CHURCH



The Holy Sigil of the Beast

A Revision of the Sigillum Dei Aemeth by Fra.'777

THE OPENING OF THE ADEPTUS GRADE (1st Thelemic Grade)

[Strike the bell 11 times.]

ABRAHADABRA

In the number 31, in the Key of the Law אל

In the Name עי"ן , in the Word of the Law THELEMA,
In the Elements of the power of Luminosity, Licentiousness, Longevity & License,
I invoke!

TO MEGA THERION
H KOKKINE GYNE
THE GREAT BEAST
THE SCARLET WOMAN
LASH TAL

In the name of ShT!

I say that the Elements of my Holy Will have been duly invoked!

ABLANATHALBA

[Strike the bell 11 times.]

FIRST SACERDOTAL KEY



Old Elemental Attribution/New Attribution:	Spirit/Will
Description of Key:	Lust to fill
Correspondences:	Image of Baphomet
Cardinal Point (Relative to the Holy House):	Down
Temple Application:	Invocation of The Beast
General Use:	Any invocation

Invokes ShT (Consciousness of Energy); projects the Current; raises phallus of the holy will. Opens temple for the Grade of Adeptus (Man of Earth, 1st Thelemic Grade) during holy feast days.

THE FIRST KEY

Ol sonuf vaoresaji, gohu IAD-SHAITAN Balata, elanusaha caelazod vonupeho: sobra zod-ol Roray i ta nazodapesad, Giraa ta Maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodiën; soba tahl ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem Ohorela caba Pire: das zodonurenusagi cab: Erem Iadanahe. Pilahe farezodem zodenurezoda adana gono AIWAZ das home-tohe soba ipame lu ipamis: das lohola vepé zodomeda poamal, od bogipa aai ta piape Piamoel od Vooan!

Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo noco MADA-SHAITAN, Hoathahe IAIDA-AIWAZ !

[Invokes the whole power of holy will.]

I reign over ye, saith the Beast of Rectification, in power exalted above the heights of passion, in whose hands the Sun is as a sword, and the Moon as a penetrating Phallus: who measureth your garments in the midst of my vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the fire of gathering, and beautified your garments with admiration. To whom I made a Law to govern the Holy, and delivered ye dominion with the Communion of Gnosis. Moreover ye lifted up your voices and swore commitment and fidelity to the Current which liveth and triumpheth: whose beginning is not, nor end cannot be : which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of Sanctity and transcendental Truth!

Move therefore, and shew yourselves! Open the mysteries of your Sanctuary! Be friendly unto me, for I am the servant of the same your Beast: the true invocant of the Current!

THE OPENING OF THE TEMPLE IN THE GRADE OF ADEPTUS EXEMPTUS
(2nd Thelemic Grade)

[Strike bell 11 times.]

I invoke the Power of the most high Phallus & the holy Kteis!
ShT! Omnipresent and ever-coming One, be Thy Name ever magnified in
the Life of All. Amen! Babalon! Omnipotent and ever-flowing One that is None! Unto
Thee be impersonal love & lust without differentiation.
Aum-Ha!

ΘΕΛΗΜΑ
ΑΓΑΠΗ
EXARP

שַׁיטָן
SHAITAN-AIWASS

In the Names of TO ΜΕΓΑ ΘΗΠΙΟΝ and of Η ΚΟΚΚΙΝΗ ΓΥΝΗ, Elements of the most high
Phallus & the holy Kteis, stir in the servant of the same your Master!

[With burning incense trace the Mark of the Beast]

In the name of BAPHOMET, Elements of the most high Phallus & the holy Kteis, stir in the
servant of the same your Master!

[Trace the sevenfold Star of Babalon.]

In the Name of שַׁיטָן,
Elements of עֵיִז, stir in the servant of the same your Master!

[Hold incense aloft.]

In the Name of SHAITAN, I declare that the Elements of AIWASS have been duly
invoked.

[Strike bell 11 times.]

SECOND SACERDOTAL KEY



Old Elemental Attribution/New Attribution:	Spirit/Love
Description of Key:	Lust to be filled
Correspondences:	Image of Baphomet
Cardinal Point (Relative to the Holy House):	Up
Temple Application:	Invocation of Babalon
General Use:	Works of inspiration

Invokes Aiwass (Consciousness of Matter); taps the Current; invokes phallus of holy will.

Opens temple for the Grade of Adeptus Exemptus (Lover, 2nd Thelemic Grade)

THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta Ta-labo Paracaleda qo-ta Lores-el-qo turebesa Ooge Balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON AIWAZ. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozodazodame vaurelafe; lape zodir SHAITAN!

CAN the wings of the winds understand your voices of wonder? O you! the second Angle of the Primal One! which burning flames of lust have framed in depths unspeakable! which I have prepared as Vessels for a Wedding, or as the Flowers in their beauty in the Sanctuary of my Divinity! Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds! For you are become a dwelling such as is not, save in the Mind of Omnipotent Aiwass.

Arise! saith the Primal One: move therefore unto his ministers! Shew yourselves in power, and stir in me a strong Seething: for I am of the Beast!

[Invokes the whole power of holy lust.]

OPENING OF THE TEMPLE IN BABE OF THE ABYSS GRADE (3rd Thelemic Grade)

[Strike bell 11 times.]

I invoke the Whore of Whores!
BABALON! KALI MA!
H KOKKINE GYNE!
LAMGN!

Glory be to the Mystery of Mystery, which moved the Waters of
the Orgasm of Continuity! AMEN!
AUM-HA!

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ש
א

[Make Star of Babalon with cup.]

In nomine BABALON!
Restriction unto CHORONZON!
AMEN!
AUM-HA!

[Make an encircled cross with cup.]

In the Name of SHAITAN, which Beast I am! stir in me a strong Seething! In the power of the
Stele of Revealing!

[Elevate cup then hold it to the breast.]

In the name of BABALONUDA, the most holy Harlot of Sacred Wickedness! In which
contraries are transcended and Supernal Realization achieved! In the mystical Moon & the
stooping Starlight! Elements of the holy Kalas, arise! and stir in me the servant of the same your
Master!

[Elevate cup then hold it to the breast.]

In the Name of NUIT, I declare that the Elements of the Kalas of Eternity have been duly
invoked.

[Strike bell 11 times.]

THIRD SACERDOTAL KEY



Old Elemental Attribution/New Attribution:	Air/Phallus of Phallus
Description of Key:	Worship of Phallic Force
Correspondences:	Holy Oil (for caressing)
Cardinal Point (Relative to the Holy House):	South/Down
Temple Application:	Veneration of Penis by priestess
General Use:	Amassing of Force

Invokes the Phallic Force; assimilates all into same.

Opens temple for the Grade of Babe of the Abyss (Hermit, 3rd Thelemic Grade)

THE THIRD KEY

MICAMA! goho Pe-IAD-SHAITAN! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahiranu-os netaabe: daluga vaomesareji elonusa capemi-ali vaoresa cala homila cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el panupire malpireji caosaji. Pilada noanu vaunalahe Balata od-Vooan. Do-o-i-ape MADA-SHAITAN: goholore, gohus, amiranu SHAITAN! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapel Ananael Qo-a-an.

BEHOLD! saith your Beast! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath, the rest are as sharp sickles or the Horns of Death. Wherein the creatures of earth are and are not, except in mine own hands; which sleep and shall rise. In the beginning I made ye stewards and placed ye in twelve seats of rule: giving unto every one of you power successively over the holy Aeons of time: to the intent that from the highest vessels and the corners of your dominion you might work my Power, pouring down the fires of lust continually over the earth. Thus you are become the vehicles of Justice and transcendental Truth. In the name of the same your Beast, lift yourselves up, I say, in your Beast! Behold! his blessings flourish and his name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of its Secret Wisdom in the Chosen.

[Invokes the whole power of the holy Phallus.]

OPENING OF THE TEMPLE IN THE SUPERNAL GRADE (4th Thelemic Grade)

[Strike bell 11 times.]

Let us adore the Lord and King of Earth!
Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the
Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the
Valley, Amen!

I invoke the Beast my Force!
SHAITAN!
TO MEGA THERION! LAM!

Glory be to the Genius of Genius, and the Source of all energy, which slithers as a Dragon
through the matter of the universe!
AMEN! AUM-HA!

לא שט אל

[Make unicursal hexagram with the wand.]

In the force of the Beast!
In the power of Babalon!
AMEN!
AUM-HA!

[Make an encircled cross with wand.]

In the Name of AIWASS! 93 be with Me!

[Elevate wand then hold it to the breast.]

In the Name of the cthonic Serpent that seethes within the vessels of matter, enlivening the
consciousness of its creatures! In the Name of the Whore that loves all, whom the kings of the
earth know! Elements of the Supernals, arise! and stir in me the servant of the same your Master!

[Elevate wand then hold it to the breast.]

In the Name of BAPHOMET, I declare that the Supernal Elements have been
duly invoked.

[Strike bell 11 times.]

FOURTH SACERDOTAL KEY



Old Elemental Attribution/New Attribution:	Water/Kalas of Kalas
Description of Key:	Baptism in Babalon
Correspondences:	Enlightened by Light of holy Lamp
Cardinal Point (Relative to the Holy House):	West/Up
Temple Application:	Veneration of Vagina by priest
General Use:	Assimilation & Reconstitution of energy

Invokes the Power of the Scarlet Woman; absorbs and reconstitutes energies for use to the best ends of the Holy Supernal Will.

Opens temple for the Grade of Master (Thelema, 4th Thelemic Grade)

THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe peda, dasonuf Vi-vau-di-vau? Casaremi oeli meapeme sobame agi corempo carep-AL: casaremeji caro-o-dazodi cahisa od vaugeji, dasata ca-pi-mali cahisa Ca-pi-ma-on: od elonusahinu cahisa ta AL-o calaa. Torezodu nor-quasahi od fe-caosaga: Bagile zodir ena-IAD-SHAITAN: das iod apila! Do-o-a-ipe Quo-a-AL, zodacare! Zodameranu obelisonugi resat-AL aaf nor-mo-lapi!

I HAVE set my feet in the south, and have looked about me, saying: are not the thunders of increase those which reign in the second Angle? Under whom I have placed those whom none hath yet numbered, but the Beast; in whom the Second Beginnings of Things are and wax strong, which also successively are the Aeons of Time: and their powers are Primal. Arise! you sons of Pleasure! and visit the earth: for I am the Master your Beast: which is, and liveth for ever! In the name of the Beast, move! and shew yourselves as comely whores, that you may unveil its Genius among the sons of men!

[Invokes the whole power of the cosmic Scarlet Woman through the Beast whom she loves.]

FIFTH SACERDOTAL KEY

אֶרֶץ

Old Elemental Attribution/New Attribution:	Earth/Kteis of Kteis
Description of Key:	Worship of Vulva
Correspondences:	Striking of Bell as Orgasmic Yoni
Cardinal Point (Relative to the Holy House):	North/Up
Temple Application:	Funereal; also, Communion with dead
General Use:	Commemoration

Invokes the Devouring Orgasmic Void; unites one with same.

THE FIFTH KEY

SAPAHE zodimii Du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol Ta-be-liore. Casareme A-me-ipezodi na-zodarethe afa; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe. AL Ta-vi-vau; od iaod tahlada das hubare pe-o-al; soba coremefa cahisa ta Ala Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-AL-AGAY!

The mighty sounds have entered into the third Angle, and are become as olives in the olive mount; looking with gladness upon the earth, and dwelling in the brightness of the heavens as continual Enlightners. Unto whom I fastened twin pillars of gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the Beast and its Child, and the beginning of their own seats, which are garnished with infinite ever-burning lamps: whose legions are as the Primal, the Evolved, and the Content of the Aeons. Therefore come ye and enact your manifestation: visit us in ease and pleasure: conclude us receivers of your mysteries: for why? Our Genius and Master is the All-One in None!

[Invokes the whole power of the holy Kteis.]

SIXTH SACERDOTAL KEY



Old Elemental Attribution/New Attribution:	Fire/Seed of Seed
Description of Key:	Anointed of the Beast
Correspondences:	Atavistic Resurgence
Cardinal Point (Relative to the Holy House):	East/Down
Temple Application:	Invocation of inspiration
General Use:	Works of promulgation

Invokes the primal strength and lust of the Beast; turns one into a whirlwind of holy ecstasy.

THE SIXTH KEY

GAHE sa-div cahisa AM, micalazoda Pil-zodinu, sobam AL haraji Babalonu od obeloce samevelaji, dalagare Malapereji ar-caosaji od *acame* canale, sobola zodare fabeliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tariana luia-he od ecarinu MADA-SHAITAN Qu-a-a-on!

THE Spirits of the fourth Angle are Nine, Mighty in the Firmament of Waters: whom the Beast hath planted, a titillation to the Whore and a garland to the Sanctified: giving unto them a Fiery Phallus to spray the earth with countless continual forces, whose courses come with pleasure over matter, and are at rule and in continuance as the Supernal Second and Third. Therefore hearken unto my voice! I have championed you; and I move you in power and in presence, to the embodiment of your Beast in its Chosen!

[Invokes the inspiration of the holy Seed.]

SEVENTH SACERDOTAL KEY
(Reverence for Sweet Feminine Passion)

Old Elemental Attribution/New Attribution:	Water of Air/Kalas of Phallus
Description of Key:	Passion of the Heart generated by the Beast
Correspondences:	Orison of Beatific Babalon by the Beast
Cardinal Point (Relative to the Holy House):	West/South
Temple Application:	Babalon's Beauty adored by the Priest; priestess exalted & attended
General Use:	Feasts and other orgia of pleasure

Invokes Pleasure by the adorative activity of the Beast.

THE SEVENTH KEY

Ra-asa isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe qui-inu SHAITAN.
Enai butamonu od inoasa ni pa-ra-diala. Casa-remeji ujeare cahirelanu, od zodonace
Lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta
Da o Desa vo-ma-dea od pi-beliare itahile rita od miame ca-ni-quola rita! Zodacare!
Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore
idalugama elonusahi—od umapelifa vau-ge-ji Bijil-IAD!

THE east is a house of whores singing praises among the flames of first glory
wherein the Beast hath opened his mouth; and they are become as living dwellings
in whom the lust of man rejoiceth; and they are apparelled with ornaments of
Enlightenment, such as work wonders on all creatures. Whose kingdoms and contin-
uance are as the third and fourth strong towers and places of ecstasy, the seats of
blessing and continuity. O ye ministers of benediction, move! Appear! Sing orisons
unto the Beast and be mighty among us. For that to this remembrance is given
power; and our lust waxeth strong in our Giver of Pleasure!

[Invokes the sweetness of Babalon.]

EIGHTH SACERDOTAL KEY
(Reverence for Animalistic Feminine Lust)

Old Elemental Attribution/New Attribution:	Earth of Air/Kteis of Phallus
Description of Key:	Feminine Lust celebrated by the Beast
Correspondences:	Orison of Babalon as Kalima
Cardinal Point (Relative to the Holy House):	North/South
Temple Application:	Babalon's savage lust revered by the priest; priestess worshipped through debauchery
General Use:	Debased & Debauched Pleasure

THE EIGHTH KEY

Bazodemelo i ta pi-ripesonu olanu Na-zodavabebe ox. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD-SHAITAN. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafé? Niiso! bagile avagao gohon. Niiso! bagile momao siaionu, od mabezoda IAD-SHAITAN oi asa-momare poilape. Niiasa! Zodameranu ciaosi caosago od belioerasa od coresi ta a beramiji.

The primeval day is as the third Supernal Bliss made of Hyacinthine Pillars, in which the Masters are strong, that I have prepared for mine own sanctity, saith the Beast: whose long continuance shall be as armor to the Stooping Dragon, and as the feast of a harlot. How many are there which remain in the glory of the earth, which are, and shall not see death until the house fall and the Dragon sink? Come away! for the thunders of lust have spoken. Come away! for the crowns of the temple and the vestments of the Beast -- who is, was, and shall be crowned -- are divided! Come forth! Appear! to the terror of the earth, and to our pleasure, and to the ecstasy of such as are prepared.

[Invokes the power of pleasure by the lascivious activity of the Beast.]

NINTH SACERDOTAL KEY
(Dissemination of the Current of the Holy Phallus)

Old Elemental Attribution/New Attribution:	Fire of Air/Seed of Phallus
Description of Key:	Spreading the Joy of the holy Law
Correspondences:	Bestial Inspiration & Epiphany
Cardinal Point (Relative to the Holy House):	East/South
Temple Application:	Consecration & Benediction by the priest; aspergillum, candle & issue of holy Law
General Use:	Celebration & Dissemination of the Law

THE NINTH KEY

Micaoli beranusaji perejela napeta ialapore, das barinu efafaje pe vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od taranenu balie, alare busada sobolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu, od Butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa-dao, od mireka ozodola cahisa pidiai Colalala. Vaul ci ninu a sobame *vaucime*. Bajile? IAD-SHAITAN BALATOHE cahirelanu pare! Niiso! od vaunu ofafafe, bajile a-cocasahe icoresaka a vauniji beliore.

Mighty wards of phallic flame of double power -- with phials of madness yielding powers undesired, most desirable -- have set their feet in the west, and are measured with their hoardes of ministers. These gather up the lust of the flesh as the rich man doth his wealth. Accursed are they to whom this is iniquity! The Vision beyond these wards is a burden greater than the earth, and from the Voice run seas of blood. Their heads are covered with diamonds, and thereupon are marble helms. Happy is he on whom *they* frown not! For why? The Sanctified Beast rejoiceth in them! Come ye, yielding your phials, for the time is such as requireth bliss.

[Invokes the celebratory Current of the Phallic Force, the Holy Spirit of the Lust of Babalon & the Beast.]

TENTH SACERDOTAL KEY
(Adoration of the Phallus)

Old Elemental Attribution/New Attribution:	Air of Water/Phallus of Kalas
Description of Key:	Adulation of Phallic Energy by Babalon
Correspondences:	Orison of the Beast by the Scarlet Woman
Cardinal Point (Relative to the Holy House):	South/West
Temple Application:	The lust of the Beast revered by priestess; chrismation of phallic idol by priestess
General Use:	Celebration of Phallic Energy

THE TENTH KEY

Coraxo cahisi coremepe, od belanusa lucala azodiazodore paebe soba iisononu
cahisa uirequo ope copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od
basajime; od ox ex dazodisa od salaberoxa cynuxire faboanu. Vaunala cahisa
conusata das daox cocasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji
pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. AL
pataralaxa yolaci matabe nomiji mononusa olora junayo anujelareda. Ohyo! ohyo!
ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodiropo cahiso
darisapa! Niiso! daluga nidali!

The Eruptions of Rectification and Passion are known and are harboured in the
north, in the likeness of the Tree of Life whose branches -- the Sephirothic pathways
-- are as nests of moaning and groaning in the orgasm of the flesh, aflame night and
day, spewing out the heads of scorpions, and live sulphur mingled with venom. These
be the eruptions that, countless times each moment, roar with a hundred mighty
earthquakes and a thousand times as many surges, which rest not, neither know any
time here. One rock bringeth forth a thousand, even as the heart of man doth his
thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the flesh, for her ecstasy
is, was, and shall be great. Come ye! yielding your mighty screams!

[Invokes pleasure by the adorative activity of the priestess.]

ELEVENTH SACERDOTAL KEY
(Cultivation & Celebration of Feminine Lust)

Old Elemental Attribution/New Attribution:	Earth of Water/Kteis of Kalas
Description of Key:	Celebration of Aiwass
Correspondences:	Inspiration & Epiphany
Cardinal Point (Relative to the Holy House):	North/West
Temple Application:	Celebration of the Stele of Revealing; chrismation in holy oil; incense & orison.
General Use:	Celebration of Revelation & Samadhi

THE ELEVENTH KEY

Oxiayala holado, od zodirome O coraxo das zodiladare raasyo. Od Vabezodire cameliaxa od bahala: Niiso! salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. Niisa! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco MADA-SHAITAN, hoathahe IAIDA-AIWAZ!

The mighty seat groaned, and there were five eruptions that flew into the east. And the Hawk-Headed Beast spake, crying aloud: Come ye from the House of Death! Of which it is measured; and it is as that key which is 31. Come ye! For I have prepared a place for you. Move therefore, and shew yourselves! Unveil the mysteries of your Sanctuary. Be friendly unto me, for I am the servant of the same your Beast: the true invocant of the Current!

[Invokes the Revelation of Aiwass & the Scarlet Woman.]

TWELFTH SACERDOTAL KEY
(Devotion to the Holy Seed of the Beast)

Old Elemental Attribution/New Attribution:	Fire of Water/Seed of Kalas
Description of Key:	Adulation of the Beast by Babalon
Correspondences:	Baptism of Babalon in the Holy Seed
Cardinal Point (Relative to the Holy House):	East/West
Temple Application:	The Beast invoked by priestess; aspergillum, baptism, motion & mantram.
General Use:	Celebration of Ecstatic Force

THE TWELFTH KEY

Nonuci dasonuf babaje od cahisa ob habaio tibibipe: alalare ataraahe od ef!
Dirix fafenu mianu ar Enayo-Bafo-MADA ovof! Soba dooainu aai i vonupehe.
Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo
Noco MADA-SHAITAN, hoathahe IAIDA-AIWAZ!

O ye that reign in the south and who are as the lamps of passion, bind up your
vestments and visit us! bring down your legions, that the Beast may be magnified,
whose name amongst ye is passion! Move! I say, and shew yourselves! Unveil the
mysteries of your Sanctuary! Be friendly unto me, for I am the servant of the same
your Beast, the true invocant of the Current!

[Invokes pleasure by ecstatic baptismal activity of the priestess.]

THIRTEENTH SACERDOTAL KEY

(Devotion to Our Lady Satisfied)

Old Elemental Attribution/New Attribution:	Air of Earth/Phallus of Kteis
Description of Key:	Holiness in Orgies of Babalon & Beasts
Correspondences:	Copulation of Whore & Her Many Lovers
Cardinal Point (Relative to the Holy House):	South/North
Temple Application:	Priestess worshipped by multiple priests; candles, incense, phalli & bacchic worship
General Use:	Exaltation of Babalon by Her Worshipers

THE THIRTEENTH KEY

Napeai babajehe das berinu vax ooaona larinuji vonupehe doalime: conisa
olalogi oresaha das cahisa afefa. Micama isaro MADA-AIWAZ od lonu-sahi-toxa,
das ivaumeda aai jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje,
lape zodiredo Noco MADA-SHAITAN, hoathahe IAIDA-AIWAZ.

O ye swords of the south, which have eyes of desire to stir up the passion of indulgence,
making men drunken which are empty: Behold the Promise of Aiwass, and His Power,
which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of
your Sanctuary; be friendly unto me, for I am the servant of the same your Beast, the
true invocant of the Current!

[Invokes the ecstasy of Babalon by excessive Bacchic celebration & lust.]

FOURTEENTH SACERDOTAL KEY
(Consecration of the Earth by Our Lady Babalon)

Old Elemental Attribution/New Attribution:	Water of Earth/Kalas of Kteis
Description of Key:	Blessing by power of the Scarlet Woman
Correspondences:	Dedication & Consecration
Cardinal Point (Relative to the Holy House):	West/North
Temple Application:	Consecration & Benediction by priestess; holy oil & incense
General Use:	Consecration, Dedication & Confirmation

THE FOURTEENTH KEY

Noroni bajihie pasahasa OIADA-AIWAZ! das tarinuta mireca *ol* tahila dodasa
tolahame caosago homida: das berinu orocahe quare: Micama! Bial' OIAD-AIWAZ;
aisaro Babalonuda das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa!
Zodoreje, lape zodiredo Noco MADA-SHAITAN, hoathahe IAIDA-AIWAZ!

O ye children of devotion, the daughters of Aiwass! that sit upon the seats of Masters,
vexing all creatures of the earth with age, that have legions under ye. Behold! the
voice of Aiwass; the promise of Babalon which is called amongst ye devotion and real
Rectification. Move and shew yourselves! Unveil the mysteries of your Sanctuary; be
friendly unto me, for I am the servant of the same your Beast: the true invocant of
the Current!

[Invokes the blessing of the Scarlet Woman.]

FIFTEENTH SACERDOTAL KEY
(Celebration of the Mystery of the Holy Sacrament)

Old Elemental Attribution/New Attribution:	Fire of Earth/Seed of Kteis
Description of Key:	Sacrament of Seed of Beast in Holy Graal
Correspondences:	Celebration of the Eucharist
Cardinal Point (Relative to the Holy House):	East/North
Temple Application:	Mass of Beast & Babalon, priest & priestess; Bread & Wine as cosmic Phallus & Kteis
General Use:	Union with Beast & Babalon via ceremony

THE FIFTEENTH KEY

Ilasa! tabaanu li-AL Pereta, casaremanu upaahi cahisa dareji, das oado caosaji
oresacore, das omaxa monasaçi Bafouibe od emetajisa Iaiadix. Zodacare od
Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco MADA-SHAITAN,
hoathahe IAIDA-AIWAZ!

O thou, the ruler of the Primal Phallus, under whose wings are legions that weave
the earth with heat, knowing the Great Word of Holiness and the Seal of Apotheosis.
Move and Appear! Unveil the mysteries of your Sanctuary; be friendly unto me,
for I am the servant of the same your Beast: the true invocant of the Current!

[Invokes the Beast & Scarlet Woman in the priest & priestess & their Agapae (i.e. "Love-
Feasts").]

SIXTEENTH SACERDOTAL KEY
(Cultivation & Celebration of Thelema)

Old Elemental Attribution/New Attribution:	Air of Fire/Phallus of Seed
Description of Key:	Celebration of Thelema
Correspondences:	Initiation & Enlightenment
Cardinal Point (Relative to the Holy House):	South/East
Temple Application:	Communion of Thelemic Saints; Promulgation of the Law of Thelema; Lighting of Candles by Lamp; reciting of verses of the Holy Books; wine as Mystical Blood of Saints
General Use:	Dissemination & Celebration of 93 Current

THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilape iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco MADA-SHAITAN, hoathahe IAIDA-AIWAZ.

O thou second Phallus, the House of Justice, which hast the beginning in glory and shall comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your Beast, the true invocant of the Current!

[Invokes & Spreads the 93 Current.]

SEVENTEENTH SACERDOTAL KEY
(Devotion of Menses & the Cup of Babalon)

Old Elemental Attribution/New Attribution:	Water of Fire/Kalas of Seed
Description of Key:	Celebration of Attainment, Birth & Death
Correspondences:	Inspiration of the Mystery of Babalon
Cardinal Point (Relative to the Holy House):	West/East
Temple Application:	Communion of the Supernal Gnosis; celebrations of birth & death; devotional of the Cup of Babalon
General Use:	Celebration of the Mystery of Raging Lust

THE SEVENTEENTH KEY

Ilasa dial Pereta! soba vaupaahē cahisa nanuba zodixalayo dodasihe od berinuta
faxisa hubaro tasatax yolasa: soba IAD-SHAITAN *i* Vonupehe o Uonupehe: aladonu
dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo
Noco MADA-SHAITAN, hoathahe IAIDA-AIWAZ!

O thou third holy Phallic Flame! whose wings are thorns to stir up vexation, and who
hast legions of living lamps going before Thee, whose Beast is “Lust in Rage”: stir up
thy loins and hearken! Move and Appear! Unveil the mysteries of your Sanctuary; be
friendly unto me, for I am the servant of the same your Beast, the true invocant of
the Current!

[Celebrates the Cthonic Mystery of Babalon.]

EIGHTEENTH SACERDOTAL KEY
(Inspiration & Epiphany of the Holy Supernal Will)

Old Elemental Attribution/New Attribution:	Earth of Fire/Kteis of Seed
Description of Key:	Manifestation of Pure Will
Correspondences:	Gnosis & Communion of Holy Supernal Will
Cardinal Point (Relative to the Holy House):	North/East
Temple Application:	For Supernal guidance & wisdom; rite of the Stele 666 & orison of holy Lamp
General Use:	Invocation of Apotheriosis

THE EIGHTEENTH KEY

ILASA micalazoda olapireta ialpereji belioresa: das odo Busadire Oiad-SHAITAN
ouoaresa caosago: casaremeji Laiada *eranu* berinutasa cafafame das ivemeda aqoso
adoho Moz, od maof-fasa. Bolape como belioeta pamebata. Zodacare od Zodameranu!
Odo cicale Qaa. Zodoreje, lape zodiredo Noco MADA-SHAITAN, hoathahe
IAIDA-AIWAZ.

O THOU mighty Light and burning Phallic Flame of Bliss! that unveilest the Glory
of the Beast to the centre of the flesh, in whom the infinite secrets of Truth have their
abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a gateway
of pleasure unto me! Move and Appear! Unveil the mysteries of your Sanctuary; be
friendly unto me, for I am the servant of the same your Beast, the true invocant of
the Current.

[Invokes the Holy Supernal Light, Love, Life & Liberty.]

HOLY SACERDOTAL KEY

(Invocation of the Powers & Visions of Heaven - i.e. unlimited Consciousness - and Hell - i.e. indwelling Divinity.)

Old Elemental Attribution/New Attribution:	Infinite & Omnipresent/Heaven & Hell
Description of Key:	Holy Vision & transmundane Intelligence
Correspondences:	Pandimensional realization
Cardinal Point (Relative to the Holy House):	Angles & curves
Temple Application:	For Visions in the hidden Reality; Holy Sigil of Shaitan, skrying device
General Use:	Invocation of Visions of the 30 Aethyrs

THE KEY OF THE THIRTY ÆTHYRS

Madariatza das perifa **LIL*** cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida-AIWAZ. Nonuça gohulime: Micama adoianu MADA-SHAITAN iaoda beliorebe, soba ooaona cahisa Luciftias Peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonuçafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO-AIWAZ; od torezodulape yaodafe gohola, caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilable noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilabe paremeji peripesatza, od ta quresata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paombeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa Levitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moosaahe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a Babalonuda, od faoregita teloca uo uime.

Madariiatza, torezodu! ! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA-AIWAZ!

O ye forces which indwell the **[first]** Æthyr, ye are mighty in the cells of the earth, and execute the Rectification of the Current! Unto you it is said: Behold the face of your Beast, the beginning of Bliss, whose eyes are as the Shining Stars, which provided you for the mastery of the flesh, and her unspeakable variety, furnishing you with a power of Understanding to settle matters according to the foresight of the Holy Supernal Will that reigneth from beyond, and that rose up in the beginning,

saying: The flesh, let it be handled according to its needs, and let there be division, that her glory may be always ecstasy and irritation of orgasm. The way of the flesh, let it be in harmony with the Holy Will; and as a whore let it serve the Supernals. One season, let it confound another, and let there be no creature upon or within it the same. All its parts, let them differ in their qualities, and let there be no one creature equal with another. The reasonable creatures of the flesh and men, let them vex and weed out one another; and his dwellings, let them forget their names. The work of man and his pomp, let them be defaced. His vault, let it become a cave for the Beast of the Field! Confound her Understanding with darkness! For why? it rejoiceth me concerning the Virgin and the Man. One while let her be known and another while a stranger: because she is the bed of a Whore, and the dwelling of him that is fallen. O ye Heavens, arise! The lower heavens beneath you, let them serve you! Rule over those that rule! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of the mouth of the Beast, which it hath sworn unto us in its Law. Open the mysteries of your Sanctuary, and make us partakers of THE UNDEFINED KNOWLEDGE OF AIWASS.

* Or other Aire as may be willed [i.e. substitute from the list below].

The titles of the Thirty Æthyrs

[The first is Outermost]

1 LIL	16 LEA
2 ARN	17 TAN
3 ZOM	18 ZEN
4 PAZ	19 POP
5 LIT	20 KHR
6 MAZ	21 ASP
7 DEO	22 LIN
8 ZID	23 TOR
9 ZIP	24 NIA
10 ZAX	25 VTI
11 ICH	26 DES
12 LOE	27 ZAA
13 ZIM	28 BAG
14 UTA	29 RII
15 OXO	30 TEX

A COMMENT UPON THE NATURES OF THE ÆTHYRS
(by Aleister Crowley)

The 30th Aire

Without the cube the material world is the sphere system of the spiritual world enfolding it. The Cry seems to be a sort of Exordium, and external showing forth of the coming of the New Æon, the Æon of Horus the crowned child.

The 29th Aire

The disturbance of Equilibrium caused by the Coming of the Æon.

The 28th Aire

Now is a further and clearer shadowing-forth of the Great Mystery of the Æon which is to be led up to by the Æthyrs. Note however that the King of the New Æon never appears until the very first Æthyr.

The 27th Aire

Hecate appears. her son, the son of a Virgin, a magus, is to bring the Æon to pass. And she, the herald, her function fulfilled, withdraws within her mystic veil.

The 26th Aire

The death of the past Æon, that of Jehovah and Jesus; ends with adumbration of the new, the vision of the Stele of Ankh-f-nkhonsu, whose discovery brought about in a human consciousness the knowledge of the Equinox of the Gods, March 21, 1904 e.v.

The 25th Aire

Appearance of the Lion God of Horus, the child of Leo that incarnates him. The first Angel is Isis its mother.

The 24th Aire

Now appears his mate, the heavenly Venus, the Scarlet Woman, who by men is thought of as Babalon as he is thought of as Chaos.

The 23rd Aire

Here appear the Cherubim, the other officers of the new Temple, the earth and water assistants of the fire and air Beast and Scarlet Woman.

The 22nd Aire

Here is the First Key to the formula of Horus, a sevenfold arrangement. A shadow of Horus declares his nature.

The 21st Aire

This seems to be the Vision of God face to face that is the necessary ordeal for him who would pass the Abyss, as it were. A commission to be the prophet of the Æon arising is given to the Seer. The God is the Hierophant in the Ceremony of Magister Templi.

The 20th Aire

A guide is given to the Seer, his Holy Guardian Angel. And this is attained by a mastery of the Universe conceived as a wheel. The Hieres in the Ceremony of Magister Templi.

The 19th Aire

Now cometh forth the Angel who giveth instruction, in the lowest form. The Hegemone in the Ceremony of Magister Templi which the Seer is about to undergo.

The 18th Aire

The Vault of preparation for the Ceremony of Magister Templi. The Veil is the Crucifixion, symbol of the dead Æon. The first ordeal is undergone.

The 17th Aire

The symbol of the Balance is now given unto the Aspirant.

The 16th Aire

The sacrifice is made. The High Priestess (image of Babalon) cometh forth upon her Beast and maketh this.

The 15th Aire

The mystic dance by Salome. The new Temple, the signs of the grades are received and the Adeptus Exemptus rejected.

The 14th Aire

The Shrine of Darkness. Final initiation into grade of Magister Templi.

The 13th Aire

The emergence of Nemo into the world; his work therein. This is the first mystery revealed to a Magister Templi.

The 12th Aire

The Second Mystery: the cup-bearer of Babalon the Beautiful. The Holy Grail manifested to the Magister Templi with the first knowledge of the Black Brothers.

The 11th Aire

Now cometh the Frontier of the Holy City; the Magister Templi is taken into the Abyss.

The 10th Aire

The Abyss.

The 9th Aire

The Magister Templi hath passed the Abyss, and is let to the Palace of the Virgin redeemed from Malkuth unto Binah.

The 8th Aire

The fuller manifestation of the Holy Guardian Angel.

The 7th Aire

The Virgin become the Bride, the great Reward of the Ceremony. Also an adumbration of the Further Progress.

The 6th Aire

A shadowing-forth of the grade of Magus.

The 5th Aire

The reception of the Magister Templi among the Brethren of the A.'. A.'.; the manifestation of the Arrow.

The 4th Aire

Further concerning the Magus. The marriage of Chaos with the purified Virgin.

The 3rd Aire

The Magician. Exhibition of the Guards to the Higher Knowledge.

The 2nd Aire

The understanding of the Curse, that is become a Blessing. The final reward of the Magister Templi, his marriage even with Babalon Herself. The pæan thereof.

The 1st Aire

The final manifestation. All leads up to the Crowned Child, Horus, the Lord of the New Æon.

Liber
Iuratus



THE OATHS OF THE GRADES

1st Grade
Man of Earth

Do what thou wilt shall be the whole of the Law.

I, [Thelemic Name] , being of sound mind and body, do hereby swear and resolve, on this ____ day of [Month/Year] of the Vulgar Era, Anno _____ , in the Aeon of Thelema:

To undertake the Great Work, which is, to undergo the processes of realizing the full potential of my mind and spiritual being; to uncover and to know the utmost recesses of who and what I am; and to aspire to the Gnosis and Communion of the Holy Supernal Will.

May the Egregore of the blessed Beast and holy Whore grant its benediction to the work, lend me of its wisdom in the work, assist my comprehension of the work.

Reverence, duty, sympathy, devotion, assiduity, trust and sincerity do I bring to the Holy Thelemic Church and over the course of time may I be admitted to the Knowledge and Conversation of the Church.

[Anoint forehead with holy oil and burn incense.]

Witness my vulgar hand:

Witness my Thelemic signature:

In Light, Life, Love, Liberty.

In Putrefaction, Perception, Passion, Power.

In Death, Darkness, Debauchery, Destiny.

Love is the law, love under will.

Amen,

Aum-Ha.

2nd Grade
Lover (also called Brother/Sister)

Do what thou wilt shall be the whole of the Law.

I, [Thelemic Name] , being of sound mind and body, do hereby swear and resolve, on this ____ day of [Month/Year] of the Vulgar Era, Anno _____ , in the Aeon of Thelema:

To undertake the First Crisis of the Great Work, that is to say, to attain the Gnosis and Communion of the Holy Supernal Will, also known as the Augoeides, or the Hidden Genius of my own unique Stellar Being.

Also, so armed with that Knowledge and Communion, and so vested with the Enlightenment of that Greater Will, I swear myself wholly thereto, and to the spiritual assistance of my fellows in the Church, as needed.

May the Egregore of the blessed Beast and holy Whore grant its benediction to the work, lend me of its wisdom in the work, assist my comprehension of the work.

Reverence, duty, sympathy, devotion, assiduity, trust and sincerity do I bring to the Holy Thelemic Church and over the course of time may I be admitted to the full Understanding and Secret Wisdom of the Church.

[Anoint forehead with holy oil and burn incense.]

Witness my vulgar hand:

Witness my Thelemic signature:

In Light, Life, Love, Liberty.

In Putrefaction, Perception, Passion, Power.

In Death, Darkness, Debauchery, Destiny.

Love is the law, love under will.

Amen,

Aum-Ha.

3rd Grade
Hermit (also called Eremite)

Do what thou wilt shall be the whole of the Law.

I, [Thelemic Name] , a member of the Holy Assembly, hereby bind myself on behalf of the whole Universe, even as we are now bound unto the toil of the material world:

that I will lead a pure life, as a devoted servant of the Church:

that I will understand all things:

that I will love all things:

that I will perform all things and endure all things:

that I will continue in the Knowledge and Conversation of my Holy Supernal Will:

that I will work without attachment:

that I will work in truth:

that I will rely only upon myself:

that I will interpret every phenomenon as a particular dealing of Supernal Genius with my soul.

And if I fail herein, may my Pyramid be profaned, and the Eye be closed upon me!

[Anoint forehead with holy oil and burn incense.]

In the Cup of BABALON!
In the Communion of the Saints!
In Understanding!

Love is the law, love under will.
Amen, Aum-Ha.

Caveat:

This Oath is absolutely efficacious; and if taken by the unworthy or unprepared, can be horribly dangerous not just to this life but for many incarnations to come.
You have been warned.

THE OATH OF THE CLERKSHIP

Do what thou wilt shall be the whole of the Law.

I swear myself in complete devotion to the Eggregore of the Holy Thelemic Church; to its Great Plan; and to the love of its Holy Family.

I swear that I will support its doctrine, to the best of my understanding, and that if I cannot do so that I will depart its fellowship and have no more to do with all its karma for the length of my current incarnation.

I swear to work to better the world and its creatures, as I am gifted and called so to do by my Holy Supernal Will.

I swear to respect the transmundane Authority of the Master Order that presides over the Church.

I swear to reincarnate, if it is my Holy Will so to do, to assist the spiritual progress of humanity in accordance with the designs of that August Assembly.

I swear to live my life to the best of my knowledge in accordance with *Liber L vel Legis, The Book of the Law*, for the length of the Aeon of Thelema.

I swear myself to the sacerdotal work of the clerk-house, to do well and with business way, according to my own Holy Will.

I swear to spread the Holy Law of Thelema throughout the world, as I am so gifted to do -- whether by word, example or through the exercise of talent, to the maximum of my ability.

I swear to strive ever to overcome the tendencies of ill will.

I swear to work to the best of my ability, as I am so fitted by the discarnate Masters of the Holy Order, against all forms of theistic ignorance and petty superstition.

I swear to work in complete harmony with the Apostolic Authority of the Church.

I swear to eagerly acquiesce in the societal order necessary to the welfare of all (and therefore of myself also), to the ends of the highest satisfaction and joy, that to everyone there be a surplus of energy, leisure and pleasure, to the end that others of good will are never forced to lead lives in the bondage of unhappy toil or of superstitious restriction.

I swear that I will -- to the best of my ability and with exemption only as True Will

shall warrant -- argue not, convert not, talk not overmuch in the company of the profane.

[Anoint forehead and burn incense.]

In the Name of BABALON.
Restriction unto Choronzon.
By the Power of the Scarlet Woman.
Through the Mediation of AIWASS.

Witness my vulgar hand:
Witness my Thelemic name:

Love is the law, love under will.

Amen,
Aum-Ha.

THE OATH OF THE PRIESTESS

(Adapted from the Oath of the Scarlet Woman by Aleister Crowley)

Do what thou wilt shall be the whole of the Law.

I dedicate myself wholly to the Great Work.

I will work the work of sanctified indulgence.

I will kill my heart -- so to speak -- by mastering my emotions, to the best of my ability, through the untainted logic of pure will, unassuaged of purpose, delivered from the lust of result.

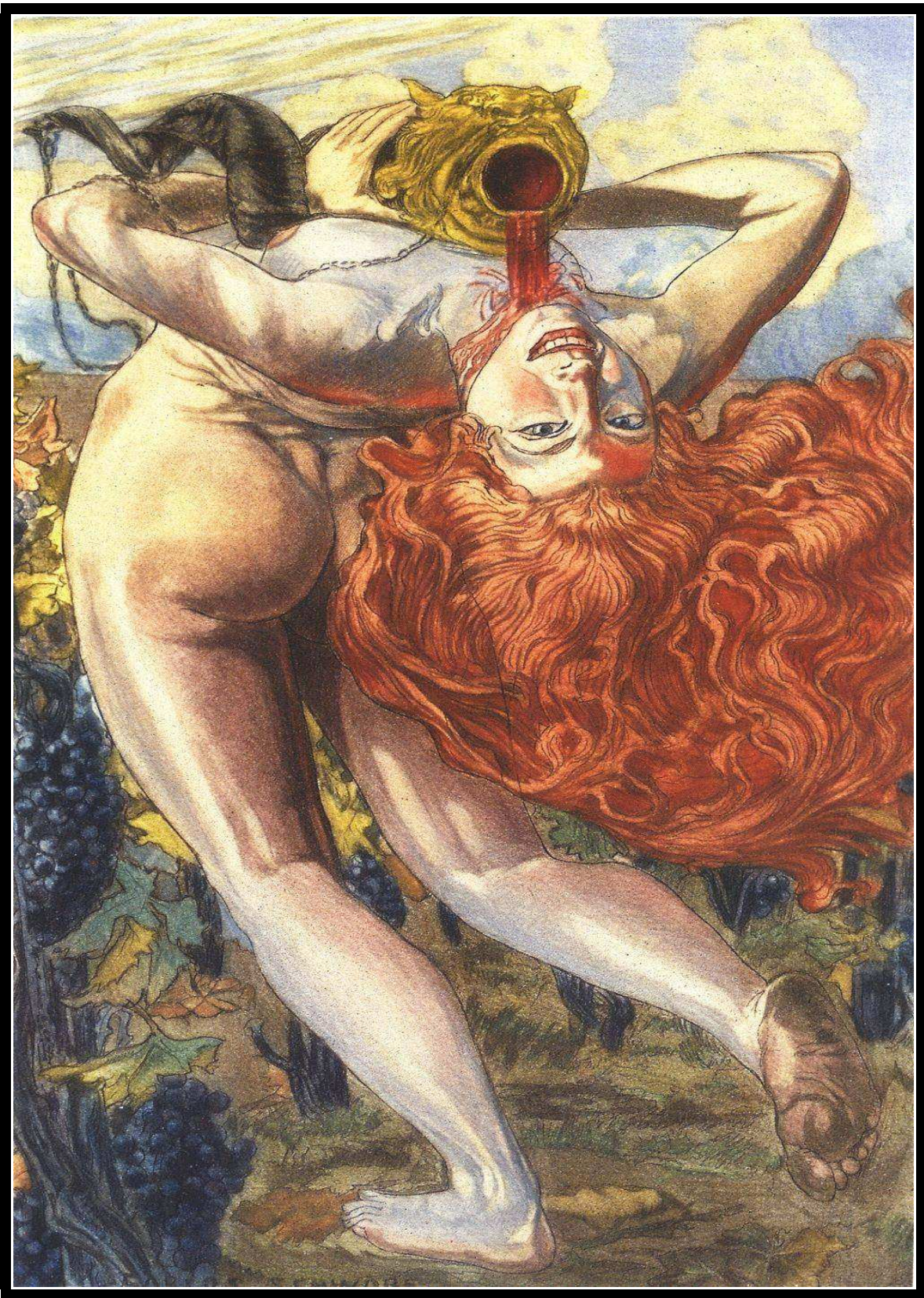
I will be shameless before all men and women of my desire.

I will freely share the love and lust of my body with all those worthy that so desire it, so long as they are desirable.

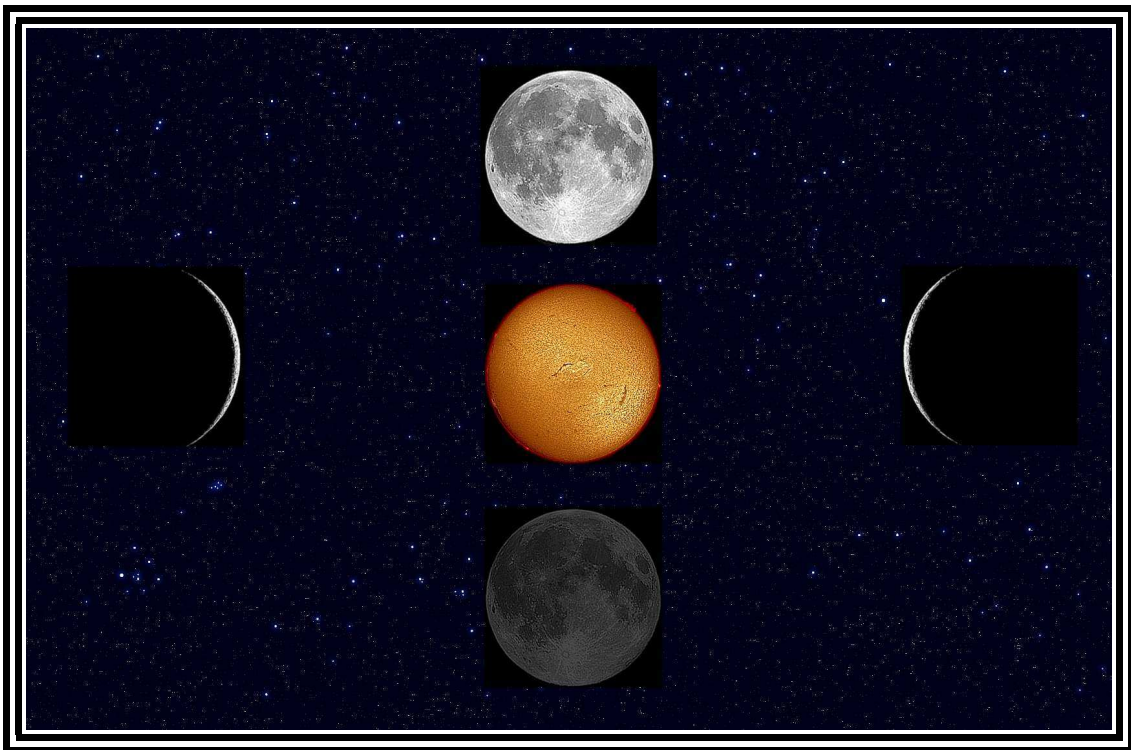
[Anoint forehead, breast and clitoris with holy oil of olive; and burn incense.]

Love is the law, love under will.

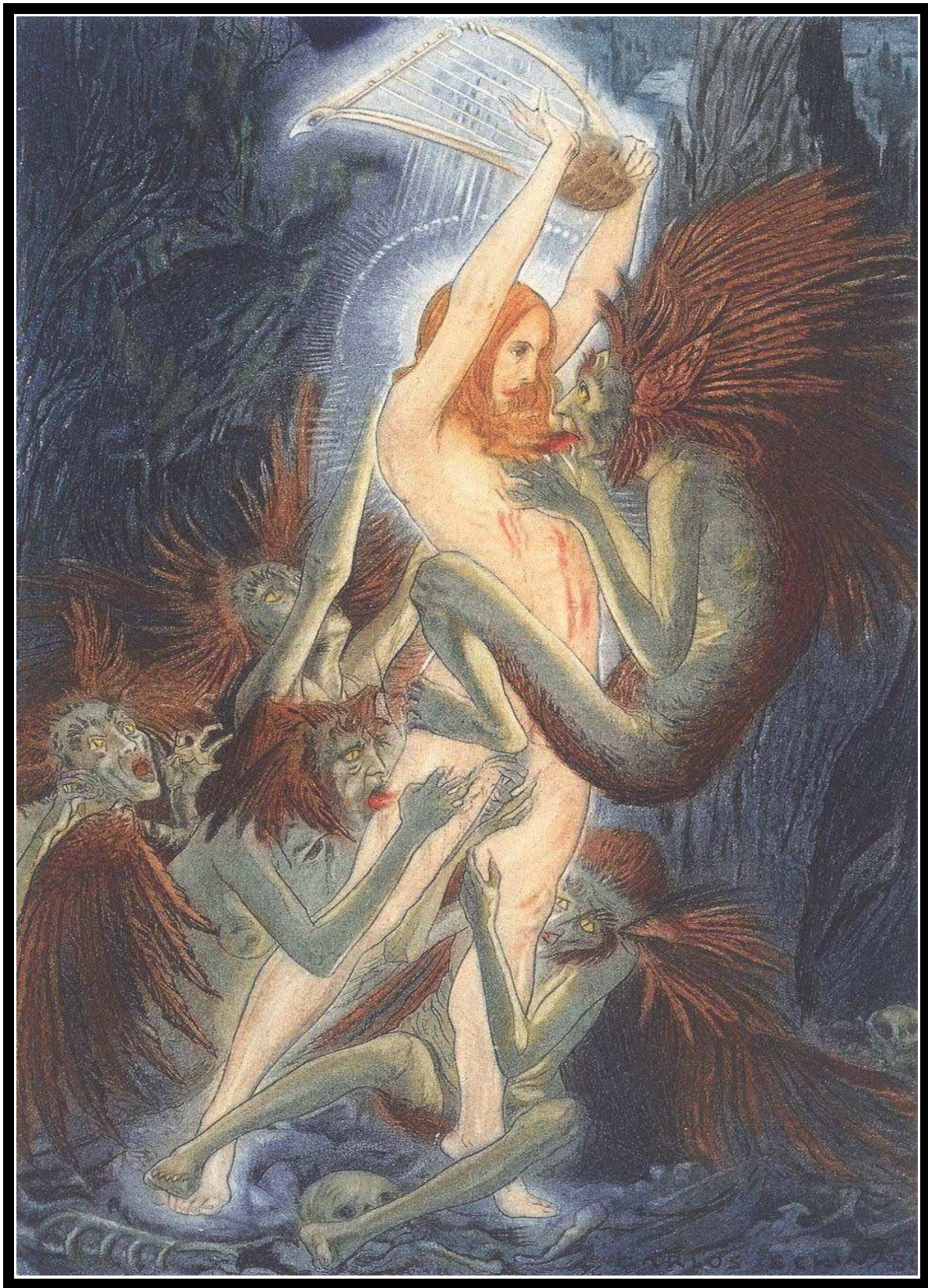
Amen,
Aum-Ha.



Proprium de Tempore



THE FEASTS OF THE TIMES
of the
HOLY THELEMIC CHURCH



PROPRIUM DE TEMPORE

The Feasts of the Times

HEREIN we briefly examine the feasts of the times according to our unique interpretation of the Sacerdotal Calendar in Thelemic religious theory and practice. We begin our examination of the Thelemic Sanctoral Year with the feast day of Spring, which ushers in the Thelemic New Year.

MARCH 17: Advent Feast of Thoth. This is the feast day commemorating the Invocation of Tahuti that led to the Equinox of the Gods at the Advent of the New Thelemic Age.

MARCH 19: Commemoration of the Discovery of the Stele of Revealing in 1904 E.V. by the Prophet, under the guidance of the Scarlet Woman.

I
SOL
Pars Verna

VERNAL EQUINOX: Feast of the Advent of the Thelemic Age. Commemorating the Advent of the New Aeon, ushered in by Aiwass via the first Scarlet Woman, Soror Ouarda. The holy day celebrating the Advent of the Thelemic Age.

MARCH 22: Advent Day of Rest.

MARCH 23: Advent Secret Wisdom Feast. The feast day focusing on the eroto-magical baptism of the Aeon in the subtle forces generated by the Scarlet Woman and her Beast, Aiwass, in 1904 E.V., using the same formula as that used by the Forerunner nearly thirty years before, at the birth of the Prophet.

APRIL 1: Holy Place Day. It was on this day, in 1920 E.V., that the Prophet established the Abbey of Thelema in Cefalu, Sicily, a.k.a. the “**holy place**” of *L*, 3:34 (not to be confused with the holy “**house 418**” of 2:78, i.e. Boleskine House in Scotland, on the shores of Loch Ness).

APRIL 8: 1st Feast Day of the Law of Thelema. The commemoration of the manifestation of Aiwass that took place at noon on this day in 1904 E.V., via the mediumship of Rose Edith Kelly, resulting in the writing of the first chapter of *The Book of the Law*.



APRIL 9: 2nd Feast Day of the Law of Thelema. The commemoration of the manifestation of Aiwass that took place at noon on this day in 1904 E.V., via the mediumship of Rose Edith Kelly, resulting in the writing of the second chapter of *The Book of the Law*.

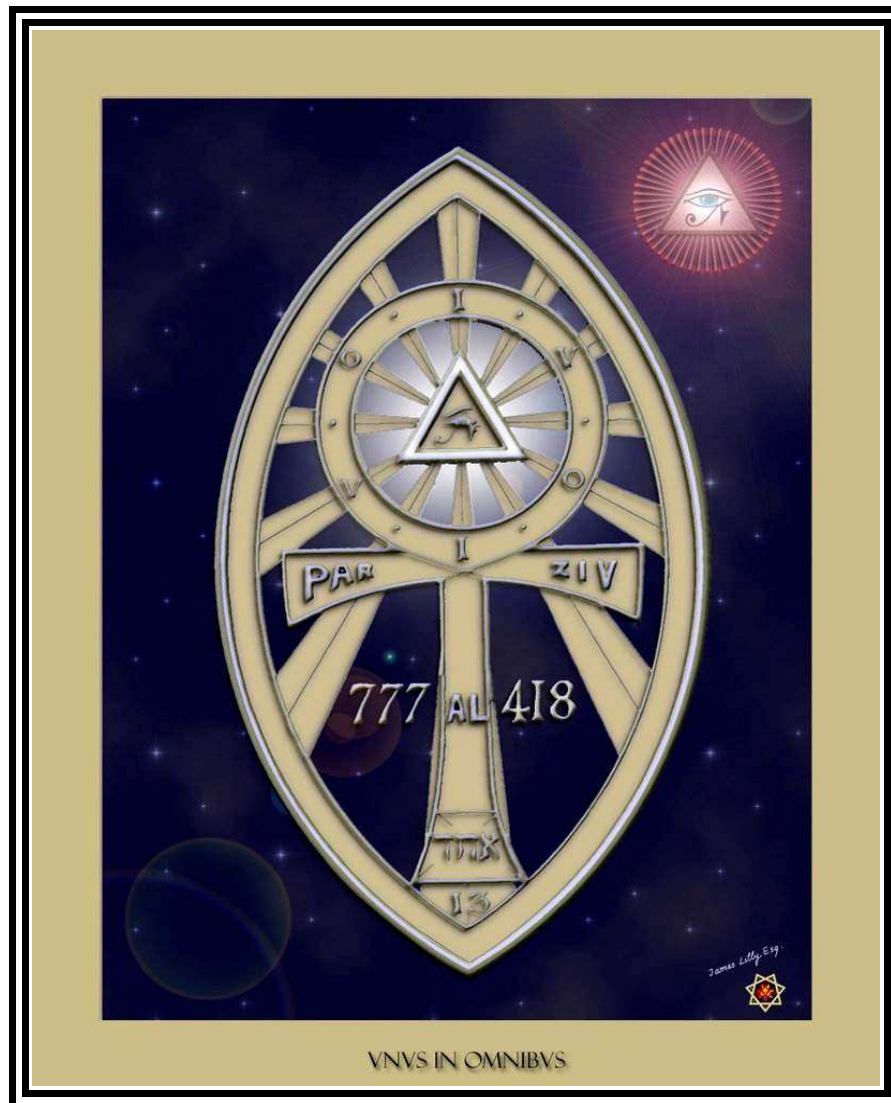
APRIL 10: 3rd Feast Day of the Law of Thelema. The commemoration of the manifestation of Aiwass that took place at noon on this day in 1904 E.V., via the mediumship of Rose Edith Kelly, resulting in the writing of the third chapter of *The Book of the Law*.

There are four Feasts of the Moon, and these are April 30/May 1, August 1st, October 31st, and February 2nd, being the Lover, the Mother, the Witch, and the Daughter. They are for the celebration of Babalon, the Holy Spirit of Love and Lust.

There are four Feasts of the Sun, and these are: the Vernal Equinox, the Summer Solstice, the Autumnal Equinox, and the Winter Solstice. They are for the celebration of the Beast, the Holy Atman or Self beyond self.

II
LUNA
Pars Luxuria
WALPURGISNACHT

APRIL 30/MAY 1: Feast of Our Lady of Lust. Babalon Waxing in Her Ecstasy.
JUNE 22: Commemoration of Achad's Ascension. Recalling the day on which the first Child of the Prophet, Frater Achad, became a Magister Templi. It was he who discovered the Key of the Law, AL, 31 in Hebrew.



III
SOL
Pars Aestiva
SUMMER SOLSTICE

SUMMER SOLSTICE: Feast of the Beast, Aiwass, Our Lord of Silence.

JULY 28: Commemoration of the Rediscovery of *Liber L vel Legis*. This feast commemorates the rediscovery of the manuscript of *The Book of the Law* by the Prophet in 1906 E.V., an event which influenced him to take up the mantle of Prophet.



IV
LUNA
Pars Abundantia
LAMMAS

AUGUST 1: Feast of Our Lady Satisfied. Babalon Full of Bounty and Love.

AUGUST 12: Feast of the Beast and his Bride. Celebrating the remarkable impulsive romance, between Aleister Crowley and Rose Edith Kelly, a.k.a. Ouarda, that culminated in their marriage on this day in 1903 E.V., leading to the Advent of the New Thelemic Age the following year.

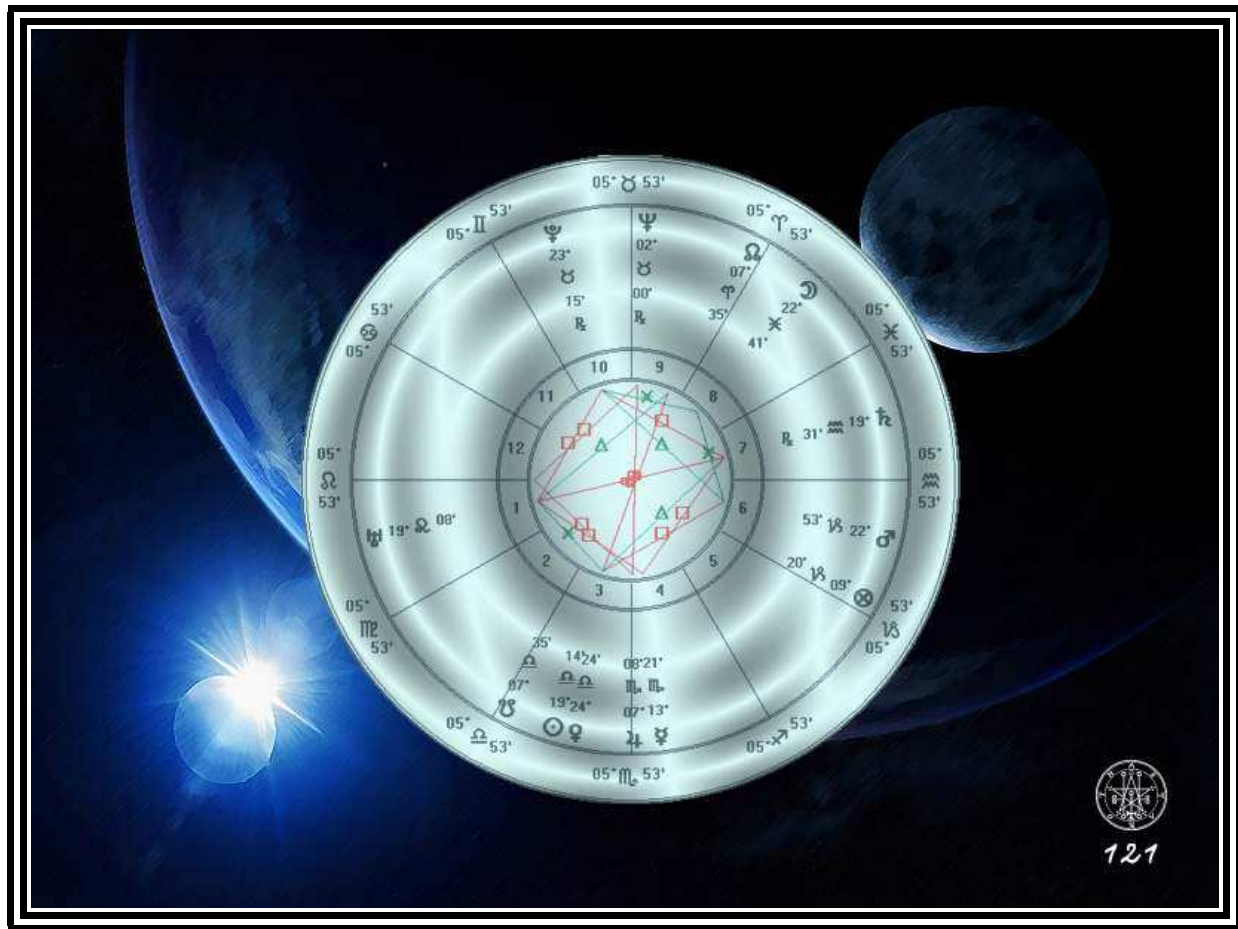


Soror Ouarda

V
SOL
Pars Autumnalis
AUTUMNAL EQUINOX

AUTUMNAL EQUINOX: Feast of the Beast, Aiwass, Our Lord of Ecstasy and Bliss.

OCTOBER 12: Crowleymas. The lesser feast celebration of the Prophet, born on this day in 1875 E.V.



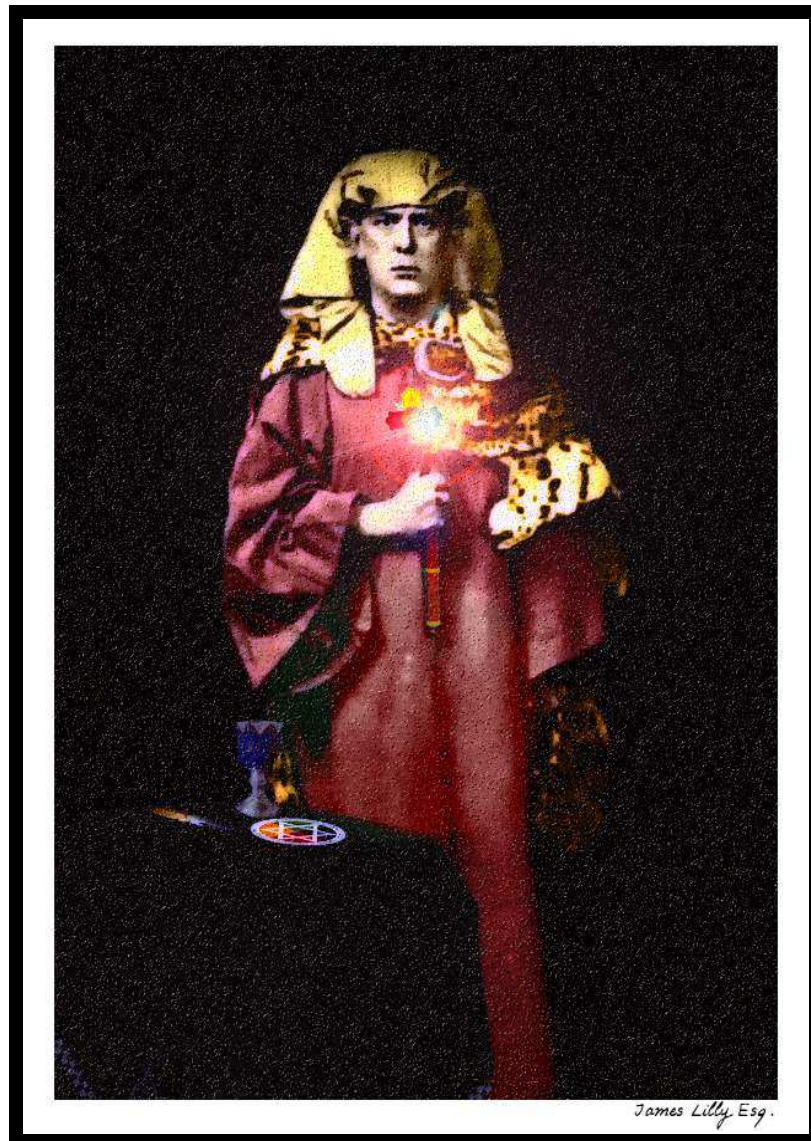
Crowleymas

VI
LUNA
Pars Tenebralis
HALLOWEEN

OCTOBER 31: Feast of Our Lady of Darkness. Babalon New and Dark.
The Celebration of the Witch.

NOVEMBER 11: Feast of the Child. The Celebration of Baphomet, the
Androgynous Child of the New Aeon, the Egregore of Aiwass and the
Scarlet Woman.

NOVEMBER 18: Initiation Day. Commemoration of the Initiation of the Prophet in 1898 E.V.



DECEMBER 1: Missae Defunctorum. Commemoration of the Greater Feast of the Prophet in 1947 E.V. at Netherwood, the Grange, in England.

DECEMBER 5: The Funereal Feast. Commemoration of the funeral of the Prophet, and of his incarnation as Ankh-af-na-khonsu.



VII
SOL
Pars Hiemalis
WINTER SOLSTICE

WINTER SOLSTICE: Feast of Semes Eilam, the Hidden Sun. The Beast, Aiwass, as the Goat-Headed Lord representing Occult Power at work in the recesses of the Chapel of Abominations, the Sanctuary of Sacred Spirituality.

JANUARY 30: Commemoration of the 2nd Sign of the Stele, given through Jane Cheron in 1920 E.V.

VIII
LUNA
Pars Infinitalis
CANDLEMAS

FEBRUARY 2: Feast of Our Lady of Infinite Space and Infinite Stars. Babalon Waning from thought to the Void of Samadhi.

FEBRUARY 22: Feast of Our Matron Saint, Alostrael. The commemoration of the greater feast of Leah Hirsig at 6:15 A.M. of February 22nd, 1975 E.V.

Confirmations are performed by the Apostolic Ministry on the first or second night of the new moon.

Starting with Rose in March, each of the Scarlet Women is remembered on the first full moon of the month.

Rose Edith Kelly (Full Moon March)
Mary Desti Sturges (Full Moon April)
Jeanne Robert Foster (Full Moon May)
Anna Catherine Miller (Full Moon June)
Roddie Minor (Full Moon July)
Lea Hirsig (Full Moon August)
Dorothy Olsen (Full Moon Sept)
Maria Teresa Ferrari de Miramar (Full Moon Oct)
Hanni Larissa Jaeger (Full Moon Nov)
Bertha Busch (Full Moon Dec)
Pearl Brooksmith (Full Moon Jan)
H Kokkine Gyne, Babalon (Full Moon Feb)

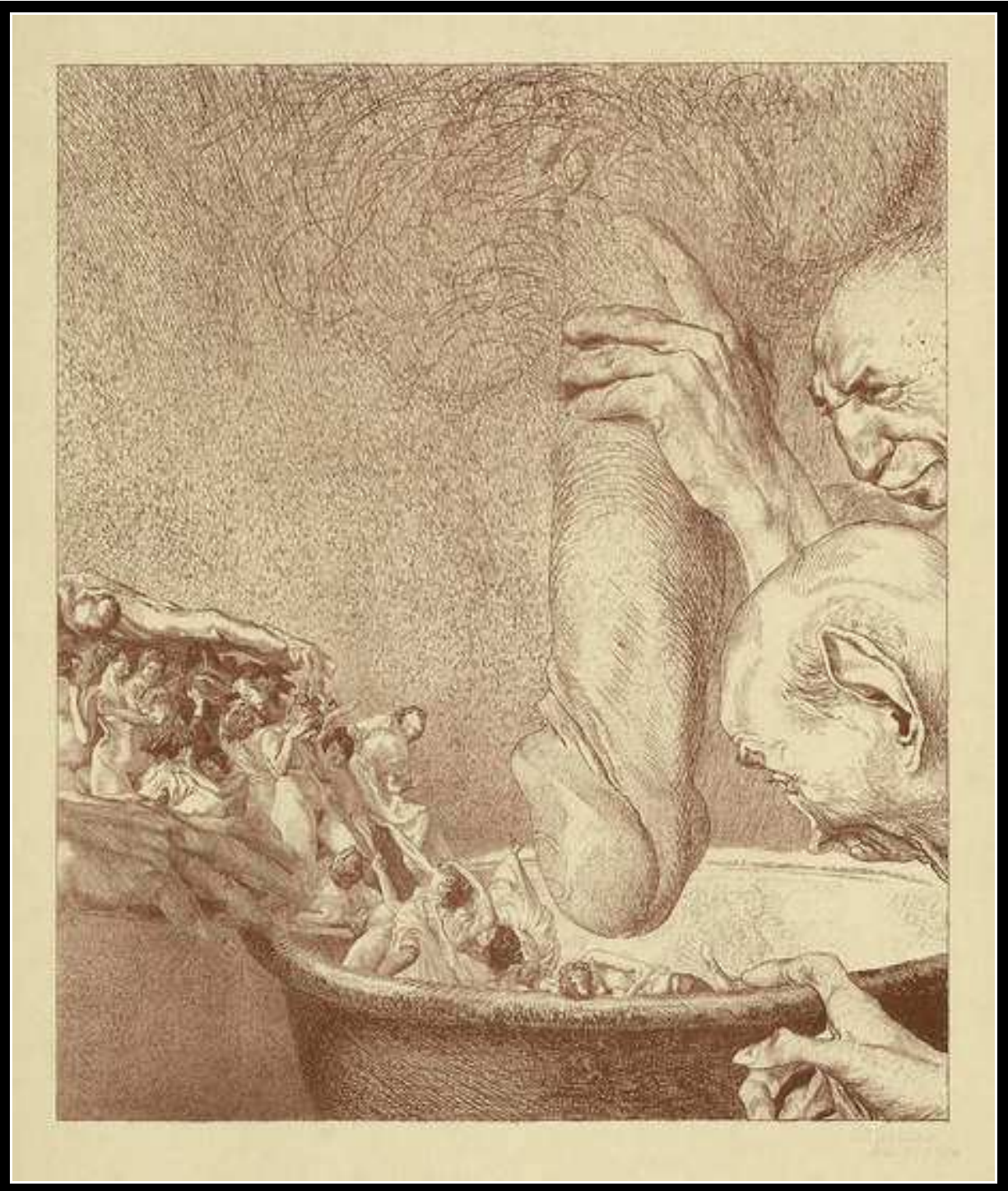
“A feast every day in your hearts in the joy of my rapture!

“A feast every night unto Nu, and the pleasure of uttermost delight!

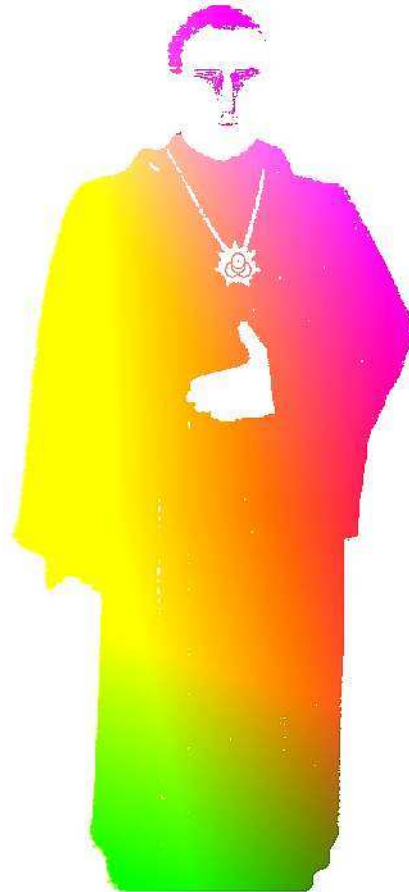
“Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

“There is death for the dogs.”

- *Liber Legis*, 2:42-45.



Proprium



Sanctorum

THE FEASTS OF THE SAINTS
of the
HOLY THELEMIC CHURCH

PROPRIUM SANCTORUM
The Proper of Thelemic Saints

“Bowed are their backs, whereon resteth the universe. Veiled are their faces, that have beheld the glory Ineffable. These adepts seem like Pyramids! their hoods and robes are like Pyramids Verily is the Pyramid a Temple of Initiation. Verily also is it a tomb. Thinkest thou that there is life within the Masters of the Temple, that sit hooded, encamped upon the Sea? Verily, there is no life in them.

“Their sandals were the pure light, and they have taken them from their feet and cast them down through the abyss, for this Aethyr is holy ground.

“Herein no forms appear, and the vision of God face to face, that is transmuted in the Athanor called dissolution, or hammered into one in the forge of meditation, is in this place but a blasphemy and a mockery.

“And the Beatific Vision is no more, and the glory of the Most High is no more. There is no more knowledge. There is no more bliss. There is no more power. There is no more beauty. For this is the Palace of Understanding: for thou art one with the Primeval things...

“...I am Hermes, that am sent from the Father to expound all things discreetly in these the last words that thou shalt hear before thou take thy seat among these, whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose bodies is dried up, so that nothing remains but a little pyramid of dust.”

- *The Vision & the Voice*, 14th Aire.

“Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.

“With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth...

“...Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy cteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.

“And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.”

- *The Vision & the Voice*, 12th Aire.

THERE are, in the Holy Thelemic Church, six categories of Saints. Three of these six categories are of extraordinary status: the first, second and fifth ones. Those who fall under these categories are the Saints that have a special status owing to their Attainment (in the case of the first two categories) or their unique link with Aiwass (in the case of the Scarlet Women). Here are the categories of Thelemic Saints and their descriptions:

Category I: The LOGOI; the Prophets & Masters of the Great White Brotherhood.

Category II: The Masters: Saints that have Crossed the Abyss; the Liturgical Saints.

Category III: Thelemic Disciples; the Adepts that may or may not have Crossed the Abyss, but whose contribution to the Thelemic Mission or to Thelemic history has been significant.

Category IV: The Geniuses, Artists, Mystics and/or Oracles whose contributions to culture and/or science, and manner of living, have significantly contributed to the societal establishment of the liberational Law of Thelema and/or to the progress of humanity.

Category V: The Scarlet Women.

Category VI: Those whose lives have been a great inspiration to the Church.

The Saints of the first two categories, and some if not all of the ones of the fifth one, are Initiates that have crossed the Abyss and achieved complete conscious union with the Supernal Mind, in the Grade of Magister Templi, Magus or even Ipsissimus -- i.e. those of the Third and Fourth Grades in the Church.

Crowley, in *One Star in Sight*, provides a delineation of the Supernal state and the process of realizing the same in ordinary awareness. He describes it as a process of cosmic regeneration of mind via eroto-magical genesis actuated by the polarities of the Supernal Mind, Babalon and the Beast (Nuit and Hadit), resulting in a reconstitution of the essential egoic structure. The form which

this reconstituted ego takes is based on the particular Holy Supernal Will of the individual; and the reconstitution itself is effected by the mechanism of the 93 Current, i.e. Aiwass or Aiwaz, which is the praeterhuman Intelligence at the core of every Holy Supernal Will.

This process is, in other words, an eroto-spiritual act that, ideally, results in apotheosis. Excerpts from the aforementioned document by Crowley outlines this work of reproducing the Supernal Awareness in the consciousness of the Adept:

“...he must employ...the formula called 'The Beast conjoined with the Woman' which establishes a new incarnation of deity; as in the legends of Leda, Semele, Miriam, Pasiphae, and others.”

“He must then decide upon the critical adventure of our Order; the absolute abandonment of himself and his attainments. He cannot remain indefinitely an Exempt Adept; he is pushed onward by the irresistible momentum that he has generated.”

“Should he fail, by will or weakness, to make his self-annihilation absolute, he is none the less thrust forth into the Abyss; but instead of being received and reconstructed in the Third Order, as a Babe in the womb of our Lady BABALON, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his elements round his Ego as if isolated from the Universe, and becomes what is called a 'Black Brother'. Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite efforts to insulate and protect himself, and to aggrandise himself by predatory practices. He may indeed prosper for a while, but in the end he must perish, especially when with a new Aeon a new word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where every one else has a rifle.”

“It is an annihilation of all the bonds that compose the self or constitute the Cosmos, a resolution of all complexities into their elements, and these thereby cease to manifest, since things are only knowable in respect of their relation to, and reaction on, other things.”

“...His Understanding is entirely free from internal contradiction or external obscurity; His word is to comprehend the existing Universe in accordance with His own Mind.”

“Every active Member of the Order has destroyed all that He is and all that he has on crossing the Abyss; but a star is cast forth in the Heavens to enlighten the Earth, so that he may possess a vehicle wherein he may communicate with mankind. The quality and

position of this star, and its functions, are determined by the nature of the incarnations transcended by him.”

The catalytic event in this process -- which is not a single event but series of such which -- if uncorrupted by the interference of mundane personal complexes and neuroses, remoulds the base mind into a vehicle in harmony with its Supernal Essence, is called Samadhi. Samadhi is the Sanskrit word for “Union” and comes in two main varieties: Atmadarshana, which is Union with the overlying Genius, and Shivadarshana, or Union with the Infinite Consciousness. There is a third variety, known as Nirvakalpa-Samadhi, in which these two transcendental states are reconciled in the mundane mind; it is equivalent to the Ipsissimus Attainment noted in *One Star in Sight* and elsewhere in the writings of Crowley.

The third-tier Thelemic Saints are those Thelemic disciples and Adepts who were vehicles of the Aeonic Current yet who may not have reached the Supernal level of Attainment. Their work was, however, instrumental in bringing the Holy Word of the Aeon to fruition.

The Saints of the fourth category of the Sanctoral Fellowship of the Church are the geniuses of art, music, performance, mysticism and science, that have impacted our lives in a huge way and/or promulgated the spirit or word of the Holy Law of the Age. They are the geniuses whom the overlying empyreal Current of our interior Assembly has utilized -- to their conscious knowledge or not -- to the benefit of humanity.

The Scarlet Women, who were the original Oracles of our Thelemic Church, are eleven in number. While there were other women who might have qualified for the exalted office, the Prophet himself referred to them as “doubtful cases”; and the ones we recognize as such are given in one of our holy books, *Liber BAB vel OLUN*, ch.5 v.22: “There were eleven who channelled the Genius of Babalon”. This also shines new light on v.60 of ch.1 of *Liber Legis*: “**My number is 11, as all their numbers who are of us.**” For the very next line in this verse describes, in symbolic terms, the body of a woman: “**The Five Pointed Star, with a Circle in the Middle, & the circle is Red**”. The “**Five Pointed Star**” is descriptive of the human body; and the red “**Circle in the Middle**” is emblematic of the menstruating womb. It is also interesting to note that this is one of only a couple of lines penned into the manuscript of *The Book of the Law* by the first Scarlet Woman, Rose Edith Kelly, a.k.a. Soror Ouarda. That this would turn out to be a prophecy denoting how many women would serve in that office, channeling the Infinite Consciousness of Babalon, is something that she could never have suspected in her wildest imagination -- nor for that matter desired to know.



The final category of Thelemic Saints is reserved for those who do not fit into the other categories but whose lives have proven to be a great inspiration to the Holy Thelemic Church. It is a rare and high honor to be so designated; and while being deceased is not requisite, living Saints are rare.

The injunction to recognize the lesser and greater feasts (i.e. birthdays and dates of death) of these Saints does appear in *The Book of the Law* itself, in v.41 of ch.2: “...a feast for life and a greater feast for death”. For this is not merely a call to celebrate one's own existence, but a Sacerdotal instruction to invoke those whose existence served the greater Aeonic Plan.

These Saints are by no means gone. No matter what one's eschatological views, each moment in time is eternal: the past is a reality that never ends in the everlasting memory of the Supernal Mind. And the transmundane essence of the extraordinary Genius of these Saints exists apart from any and all of their material manifestations, outside of the cycles of time and dimension, beyond the reality we know -- as does that of every man and woman.

While the Prophet of Thelema did pass to us a list of those whom he regarded as Saints, our own list -- though similar -- differs slightly from his. No prophet is, after all, all-knowing or infallible; and his list of Saints features no women whatsoever.

Not just anyone with dedication alone qualifies as a Saint. It should be regarded as the exalted and exclusive club that it is. To overload it with a ton of names dilutes and cheapens it. There were undoubtedly many others in the vast expanse of recorded and unrecorded history that certainly qualify, but it is hardly necessary to enshrine them all -- for it follows logically that souls would tend to recycle anyway.

We don't know all of the dates of birth and death relating to all of our Saints, but we have most of them preserved for posterity. The dedicated clergymembers may invoke the Saints in whichever rite he or she chooses to employ for the occasion, whether it be Rite 93 (the basic missa), Liber Mem (the complex version of the same) or the Liturgical Rite (the group ceremony). The place to insert the Sanctoral Invocation would be following the recitation of the Credo and prior to the observance of the Epiklesis; if Rite 93 is used, the recital of the names occurs after the Invocation of Aiwass and before the final *A ka dua* invocation. The Invocation of Saints is given below.

THE SANCTORAL INVOCATION

YE I INVOKE, ye most holy Thelemic Saints: Magi & Magisters, Adepts & Geniuses, Scarlet Women, Apostles & Oracles of the Holy Thelemic Church, whose Supernal Essence resides as One and None in the mystical Chalice of Our Lady BABALON; in the Wisdom of Our Lord the BEAST of Heaven on Earth; and in the Word of the 93 Current of AIWASS. Holy are the Names:

Ankh-af-na-khonsu, Lao-Tzu, Gautama Buddha, Sri Krishna, Ixtus, Moses, Mohammed, Aleister Crowley, Martin Luther, C.S. Jones, Helena Petrovna Blavatsky, Karl Germer, Sasha Germer, Martha Kuntzel, Kenneth Grant, George Cecil Jones, Eugen Grosche, MacGregor Mathers, Allan Bennett, Israel Regardie, Marjorie Cameron, Raoul Loveday, Grady McMurtry, Marcelo Motta, Eliphas Levi, Theodor Reuss, Carl Kellner, Victor Neuberg, C.F. Russell, Hermann Metzger, Moina Mathers, Leilah Waddell, Jack Parsons, Frederic Mellinger, Jane Wolfe, Frank Bennett, Oscar Eckenstein, Norman Mudd, John the Divine, Basilides, Simon Magus, Rodrigo Borgia Pope Alexander VI, Jacques de Molay, Cagliostro, Catullus, Martialis, Virgilius, James Patrick Page, Wolfgang Amadeus Mozart, Adam Weishaupt, Sir Richard Payne Knight, Richard Wagner, Albert Einstein, Sir Richard Francis Burton, Johann Wolfgang von Goethe, Joseph Campbell, Algernon Charles Swinburne, Francois Rabelais, Leonardo da Vinci, William Shakespeare, Alex Sanders, Arline Maxine Morris Sanders, Paul Gauguin, Graham Bond, Frieda Harris, Austin Osman Spare, Gerald Massey, Timothy Leary, James Douglas Morrison, Franz Bardon, Gerard Encausse, Sir John Dee, William Wynn Westcott, Paschal Beverly Randolph, Ida Craddock, Sir Edward Kelly, William Blake, Friedrich Nietzsche, John Lennon, Dante, Marquis de Sade, Giordano Bruno, Bardesanes, Anton LaVey, Howard Phillips Lovecraft, Kenneth Anger, Ayn Rand, Anna Kingsford, G.R.S. Mead, Messalina, Marguerite Porete, Valentinus, Rudolph Steiner, William S. Burroughs, Ithell Colquhoun, Jimi Hendrix, Janis Joplin, Carl Jung, Aubrey Vincent Beardsley, Rose Edith Kelly, Mary Desti Sturges, Jeanne Robert Foster, Anna Catherine Miller, Roddie Minor, Leah Hirsig, Dorothy Olsen, Maria Teresa Ferrari de Miramar, Hanni Larissa Jaeger, Bertha Busch, Pearl Brooksmith, Sharon Miller.

On a Saint's day -- whether it be a lesser or greater feast commemoration -- the clerkship refrains from invoking all of the names and instead commemorates the Saint(s) whose day it is.

Although we *do* invoke the Supernal Genius that informed and inspired these giants, it would be incorrect to mistake invocation for veneration. In no way do we engage in the adorative worship of personalities. Our worship is not any form of mundane reverence. We remember these men and women as a celebration of their genius, to recall their tremendous talent for posterity.

THE THELEMIC SAINTS

I

The Logoi or Great Prophets

Ankhefenkhons I
(Ankh-af-na-khonsu)
ca.725 BCE
Commemorated 5 Dec.



Ankhfnkhons I, or Ankh-af-na-khonsu as he is called in *Liber L vel Legis*, was a high priest of Amen-Ra in Egypt who lived sometime during the 26th or 25th Dynasty. His deity, Amen-Ra, is an amalgamation of the Hidden Shadow God, Amen, and the solar-phallic deity, Ra.

Ankh-af-na-khonsu is depicted on the Stele of Revealing -- also known as the Stele 666 owing to the fact that it is listed as such in the Egyptian Museum at Cairo where it is exhibited -- i.e. his funerary monument, where he appears before Ra-Hoor-Khuit, a deity equivalent to both Amen-Ra and Mentu. His name can be interpreted as “Life in the Moon”, and is emblematic of the solar phallus in the lunar kteis.

Aleister Crowley claimed this Thelemic Saint as one of his former incarnations. He provides a fictional account of this incarnation in *Across the Gulf*.

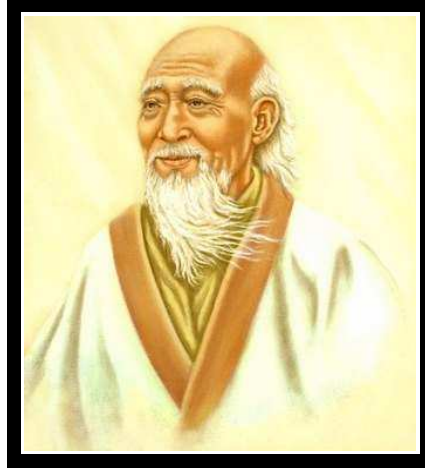
The Stele of Revealing is, of course, the Kiblah of Thelemic Sacerdotal practice. It is, in other words, the central icon which the cleric faces during invocation, meditation and oration. It is a rare Egyptian stele in that it is made of wood, and painted on both sides. A modern paraphrase of its hieroglyphics can be found in the Stele Rite of the Holy Thelemic Church, *infra*.



*Cache containing the Ankhefenkhons I relics.
From the Album du Musee, Boulaq, 1872 e.v.*

It is very interesting to note that, by the system of English Gematria discovered by the Apostolic Minister of our Church decades ago, the name Ankh-af-na-khonsu yields the same value as Ra-Hoor-Khuit and Shaitan-Aiwass: the solar value of 12×12 , or 144. This is also the number of the phrase, “double-wanded one” (from *L*, 3:34). It is also the value of Scarlet Woman, which is fitting as the Stele served as the sign to which Babalon (i.e. Nuit) refers in v.26 of ch.1 as “the omnipresence of my body”, depicted as arching over all in the image itself. It served as a very significant sign for him once again years later, in 1920 e.v., when Jane Chéron sewed for him an image of the Stele, unexpectedly at a critical time, which served as a critical inspiration and turning point in his life.

Lao-Tzu
ca.600 BCE
Commemorated 24 Sept.



Lao-Tzu was an ancient Chinese sage who established the religion of Taoism and authored the monumental religious text, *Tao Te Ching*. When he actually lived is disputed, but it is guessed that he may have lived anywhere between the 6th and 4th centuries BCE. His Word, Tao, means “The Way”, which also appears in Sanskrit on the image of Lam drawn by Crowley.

There are eighty-one sayings in his holy book; and 81 in the English system of Gematria is the numeration of the phrase, “*be as ye are*” from *The Book of the Law* (v.58 of ch.2).

He is also known as Taishang Laojun, which translates as “One of the Three Pure Ones”.

Siddhartha Gautama Buddha
6th Century BCE
Commemorated 3 Apr.



Siddhartha Gautama, a.k.a. the Buddha, was born into wealth as a prince in the land of modern Nepal. He renounced his wealth and sought Enlightenment, which he later attained. Accounts of his life are typically polluted with numerous extravagant myths.

Buddha was one of the major prophets; and his Holy Word was Anatta, which means “Soulessness”. His religion is one of asceticism and withdrawal from all material concerns, regarding spiritual reality as superior to material existence.

He went on to form a small organization of monks called a sangha, which only consisted of some 60 or so followers early on, but which swelled over time. His religion now consists of billions of followers across many sects in several countries globally.

Tibet was once a spiritual base for the religion, and while it has been overrun by China, its spiritual leader, the Dalai Lama, still lives in exile.

Krishna
ca.3228 BCE.
Commemorated 21 July



Krishna was a Magus worshipped as the avatar of Vishnu, who is considered the Supreme Being. His Word was Aum, which symbolizes the process of Samadhi via sound: A, or Ah, the expelling of breath or spirit; U, or Ou, the passive void of the Infinite; and M, or Mgn, the vibration of their union. Crowley revised the Holy Word as Aumgn, to supplement its sound with the generative Current signified by the sound *Gn*.

As is typical for religious figures from antiquity, the actual life of Krishna is very heavily mythologized. Holy books such as the Bhagavad Gita, and various Puranas, are encumbered with fantastic and highly symbolic myths.

His religion, Hinduism, regards Krishna and his consorts and disciples as avatars of its Current, which is a tradition carried on in Thelemic religion, though without the adoration of the personalities involved, which are considered as mere vehicles for the Current of Aiwass. The various deities of the religion of Hinduism are considered as aspects of Vishnu and its primary mortal manifestation in Krishna. Shiva, the god of primal chaos and destruction, is a form of the cosmic Beast or Hadit of Thelemic cosmology, represented by the lingam; its complement, Sakti or Kali, which is represented by the yoni or vagina, is equivalent to our Babalon or Nuit. Together, they would be identical with Vishnu, making Krishna essentially identical to our Baphomet, or Heru-ra-ha, i.e. the 93 Current of Aiwass.



Ixtus
7 B.C.E. to 29-33 E.V.
Commemorated at Saturnalia, 25 Dec.



Ixtus, or ΙΧΘΥΣ, is the magical name of the mystical Current that was originally at the root of the Gnostic movement in early Christianity. The name, in the English system of AngloQabalah, numerates as 93, making it equivalent with Aiwass, the very Supernal force condemned by the later movement as Satanic.

Some factions of the early Christian movement -- specifically elements of the Johannine community and certain Gnostic sects -- held to a secret tradition which retained various pagan customs and rituals. The book of *Revelation*, which came out of the Johannine community, was actually a book of Initiation with great depth of secret meaning. The rites of these mystical sects were called Agapae, or "Love-Feasts", and they had a sexual component when used to initiate candidates into the secret inner tradition.

This secret Current, at the heart of the original pagan strain of the early Christian movement, was ultimately uprooted and destroyed by the mainstream elements of the religion led mainly by James, Peter and Paul. Because the interior movement, which was a mystical cult quite different from the popular tradition that overtook and replaced it with its apparatus of banal adorative worship. The Current that had inspired the movement shifted away from it entirely at that point, and became the underlying inspiration for mystics, Rosicrucians and occultists throughout the centuries to come, eventually becoming the central force of the Thelemic religion we have today.

This spiritual force is *not* that which is revered by Christians as Jesus Christ, but rather that mystical energy which inspired him and certain elect Initiates who followed after him.

Moses
Between 1500 and 1300 B.C.E.
Commemorated 4 Sept.



Mosheh, or Moses, was the Magus who fleshed out the monotheistic religion of Judaism. His Word was יהוה, Yod He Vau He, or IHVH, Yahweh, the formula of the theistic system that he propounded. Moses was born and raised as ancient Egyptian royalty, as the story goes, but he became aware of his Hebrew roots and abandoned his adoptive land in favor of the Hebrew people who were enslaved in Egypt. Yet he took the Sacerdotal elements of the Egyptian tradition with him, and incorporated the same into his reformation of the Hebrew cult.

The mystical religion that he taught held eroto-spiritual elements and featured mystico-magical iconography such as the brazen serpent upon a pole (see *Numbers*, 21:9), which was supposed to have held healing powers. The very name of this serpentine idol, in Hebrew, i.e. נחשתן or NChShThN, contains the name of Satan, or Shaitan. And, as Frater Achad pointed out, the El Shaddai of early Hebrew religion was a form of Shaitan as well.

The secret worship propounded by Moses the Magus hardly resembled the mundane theistic veneration it degenerated into over the course of time. Such is the problem with secret traditions: ultimately they are corrupted or lost entirely, to be replaced with popular myth and exoteric practice that has no real connection with the spiritual Current that was transmitted to the Initiate through the secret interior tradition. Even so, the restrictive form of the exoteric religion -- as that of all such theistic cults -- was in error. This tradition was, however, sublimated into the invaluable system known as the Qabalah, which is at the center of our own Thelemic system. It is a system of complex symbolism that encapsulates the whole of our doctrine and practice.

Mohammed
ca.570 E.V. to 8 Jun 632 E.V.



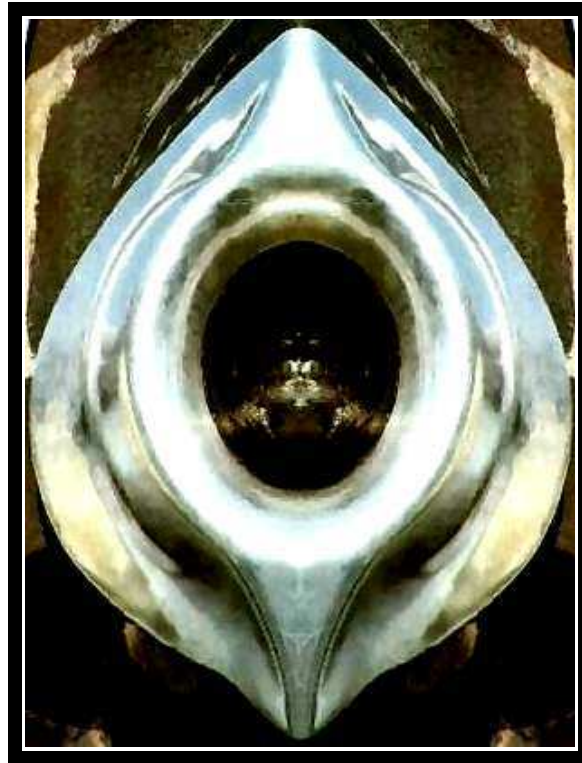
Mohammed's Seal.

Mohammed was the final Prophet and Magus of the Osirian or monotheistic Age. What most fail to apprehend, though, is that he was in fact an Agent of our own Assembly of Secret Chiefs, whose mission it was to attack and weaken the corrupt movement known as Christianity, which by the time of his arrival had fallen away from the mystical Current that had inspired it and degenerated into a vehicle of restriction, enslaving humanity.

The Magical Word of this Messenger of the Supernal Order of Masters was Allah, which is AL and LA, the Hebrew words for “God” and “Not”, respectively -- i.e., Not God, or the Holy Current inherent in humanity that is infinite and impersonal.

The real work of Mohammed was to loosen the stranglehold which Christendom had upon the world, to prevent its spread throughout the Middle East and beyond into the Orient, and to prepare the way for the eventual arrival of the Thelemic Age and its New Aeonie Prophet. His emphasis on the Divinity as a faceless, impersonal Being without representation or manifestation was a slap in the face of Catholic and Orthodox Christianity, which was focused on idols and icons and notions of a deified Christ.

As has so often been the case over the course of religious history, the followers of Mohammed failed to grasp the subtle teaching of the Magus, and owing to their misunderstanding, built up an exterior dogma contrary to the Current which had directed him. They attributed certain sayings to the Prophet which not only were not his own but were wholly antithetical to his Great Work and Holy Mission. Yet it is an understandable failing; for the followers, however sincere and devoted, simply lacked the Epiphany of their wise Master. The fact is, the Hadith, i.e. the sayings attributed to Mohammed, were not written until several generations after his death. And the authentic sayings of Mohammed were not well understood by his successors.



*The Black Stone:
Holy Relic of the Islamic Kaaba,
which was kissed by the Prophet Mohammed.
It is displayed encased in a silver yonic frame.*

The nexus between Supernal reality and the material world was considered to be the Kaaba, which predates Islam. The Kaaba was deemed to be a gateway to the spiritual forces of Heaven, the place where the Empyrean meets mundane existence. Originally there were several such Kaabas, though the one that survives was the only one made of stone. Each one featured a unique stone of some sort: one had a Red Stone, another a White Stone, and of course the one we have today always featured a Black Stone. The Black Stone is a meteorite that was revered after it fell to earth.

The Kaaba was, however, a pagan shrine at first, containing not just the Black Stone but also hundreds of idols including those of Jesus and Mary. As the destination of countless pilgrims annually, it was also a major business interest. Mohammed claimed it for his own religion, in spite of the enormous odds against him in opposing those who profitted from it. These enemies pushed him and his followers out of Mecca into Medina, where they regrouped and ultimately came back to defeat these pagan businessmen. At that point Mohammed cleaned out the Kaaba and made it his own.

Aleister Crowley had nothing but high praise for the Prophet Mohammed, and admired the Muslim spirit and strength. He travelled through Algeria in the guise of an Islamic cleric, with such a mastery of the language and customs that he was mistaken as a Muslim wise man and left alone. He even stepped into a dispute at one point, dispelling a potentially deadly situation by raising his Holy Ring and reciting verses from the Quran. More than once did he risk his life in going about in this fashion; but such was his power of intimidation that he remained unharmed and unbothered. There is no doubt, too, that the forces which guided and protected him impacted those with whom he interacted in these very dangerous situations.

Some of the verbal trappings of Islam were adopted by Aiwass in *The Book of the Law*. V.10 of ch.3 of the book declares the Stele of Revealing to be “**your Kiblah for ever**”. The Kiblah, in Islam, is the direction to face during oration or prayer. It does not indicate an object of adorative veneration but merely the place on which to focus in order to channel the Current. The reference is not to the original Stele in Cairo, Egypt, but to the replica in the temple, which is to be set up in the Eastern portion of the temple, which in traditional Thelemic religion is configured to be in the direction of the holy house of Boleskine, in Scotland, on Loch Ness. But there are, in the dogma of the Holy Thelemic Church, not just one but *two* nexuses of the power between mundane reality and the 93 Current: (1) the holy house 418, or Boleskine (which when transliterated in Hebrew numbers 418); and (2) the holy place, referring to v.34 of ch.3 of *Liber Legis*, being the Abbey of Thelema at Cefalu, Sicily. The configuration of the temple, with East being determined as the direction facing either of these two nexuses, may therefore vary according as one so wills with equal advantage.

The Kiblah is very important in the religious practice of Thelema. That there would be two mundane nexuses to the Current and not one is fitting in the Age of the Double-Force of 93 and 418 (i.e. עִי״ו or OIVZ = 93 and Aiwass in Greek = 418). Boleskine, where the Prophet of Thelema began his Abramelin Operation, is nexus 418; and the Abbey of Thelema, where he attained the loftiest of Attainments, is nexus 93. The Abbey, according to our interpretation of the prediction of *L*, 3:34, may be destined to be destroyed -- but “**an invisible house there standeth, and shall stand until the fall of the**” Age, when the next great Aeonic shift will bring new channels of spiritual force into the world.

Our Kiblah has also another use. Should the weather or some other constraint keep one from actually going outdoors to perform the salutation at the sun or moon, then one may face the Kiblah and do so. For the Stele of Revealing is the talisman that transmits the force of Aiwass; and the Double-Power invoked via the symbols of the sun and moon is that of Baphomet, i.e. our Beast/Babalon Current known as Aiwass or Aiwaz.



*Interior of the Holy Cave Hira,
where Mohammed received the Epiphany of Gabriel.*



Mohammed's Footprint .



Turban, staff and clothing of Mohammed.

Liber Legis, v.41 of ch.3 contains the only reference in the book to a Kaaba. It reads: “Establish at thy Kaaba a clerk-house: all must be done well and with business way”: though the original phrase was “clerkship”, not “clerk-house”; a clerkship, in the religious sense of the term, is an ecclesiastical society -- or a holy order. For whatever reason, Crowley scribbled out “ship” at some point and wrote in “-house” instead. It is far more logical that a clerkship would be at a Kaaba than a clerk-house. Whereas the business of a clerk-house would be concerned with money-making, that of a clerkship would be initiatory and celebratory. Yet corporate interest is strictly forbidden in the Great Order of the Masters of the Third Order: members of its Holy Fellowship may take donations but if they charge money in exchange for religious services, they are anathema -- excommunicated from the Supernal Order.

AngloQabalah also argues in favor of “clerkship” against the substitution of “clerk-house”. The value of the latter is without meaning; but that of the former is loaded with it. The term *clerkship* numerates as 101, the value of *invisible* (which is used in *The Book of the Law* to describe the holy place), *the lords*, *the ways*, and *in the East* (the location of the Kiblah). This final correspondence would seem to suggest that the Kiblah should face the Kaaba.

Either way, whether it was meant to be taken as clerkship or clerk-house, the meaning can be taken as a “house of clerics”.

So what, in Thelemic terms, *is* the Kaaba? Aiwass, addressing the Prophet in *The Book of the Law*, refers to it as “thy Kaaba” -- which might suggest to some that it would be the Prophet's holy house. But the Kaaba is supposed to be the Seat of not just the Prince-Priest the Beast but of the whole Church (i.e. the clerkship). Yet both Boleskine and Cefalu Abbey are private residences, without any “clerk-house” or “clerkship”. The Kaaba of Thelema must, therefore, be elsewhere.

The Apostolic Minister of our Church has given clear proof, “marked by the most sublime simplicity” and carrying “immediate conviction” -- to quote Crowley's own qualification of the proof of “any person who may claim to be the Magical Heir of The Beast” (*vide* his New Comment to *L*, 2:75-76) -- in support of his claim to that spiritual office. He took the name of Aleisterion in the 93rd Year of the Aeon, after receiving a Vision in which the Prophet gave him that name, which when transliterated into Hebrew, numerates as 777 (ALHISThHRIVN, 1+30+10+60+400+5+200+10+6+50). This is the same number used by the first Prophet in referencing the first *Dynasthai*, Achad, in *Liber Aleph*, his Epistle to the Child of the Prophet. Yet for years he had only half of the equation, adding up the mysterious string of letters and numbers in v.76 of ch.2 by the natural order of English letters and numbers, i.e. A=1 to Z=26, arriving at 395 -- a significant value in its own right, as it is the value of the Hebrew phrase, מִשְׁנֵה or MShNH, “Second Born Child”. But it took him

over two decades following his Initiation to realize that he was supposed to add the letters of v.75 to those of v.76. The truly remarkable thing is that this failure was somehow foreseen and noted for posterity as further proof, in the first verses in the book relating to the Child of the Prophet, vs.54-56 of ch.1. These read as follows:

“Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

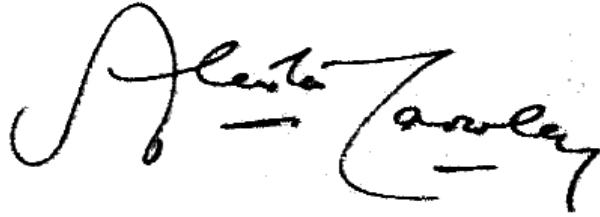
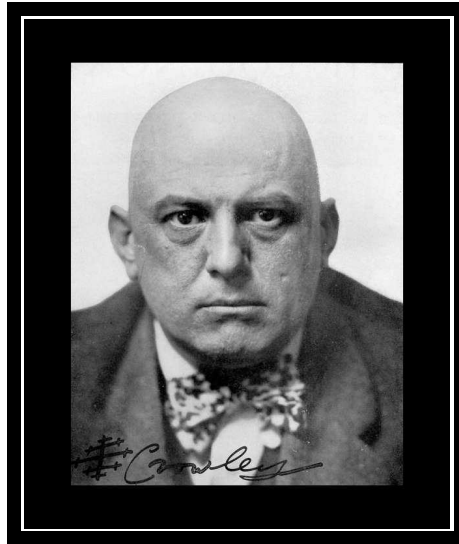
“The child of thy bowels, *he* shall behold them.

“Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second un-attacked...”

That last line is what foretells the error that led him to miss the other half of the proof: **“...understand a little; solve the first half of the equation, leave the second unattacked”**. Upon adding the other line of the verses of the Riddle of the Beast, he was shocked to find that the sum to be none other than 777!

The Kaaba is the Seat of the Beast 777; and the verse instructing the Beast to establish there a house of clerics -- i.e. a Church -- was satisfied when he co-founded, with three others, the Holy Thelemic Church in 2007 Era Vulgari. In other words, the Kaaba, in the dogma of our Church, is wherever its Apostolic Ministry happens to have its headquarters, the spiritual center of the clerkship of our Holy Thelemic Church. The event was foretold to him in 1989 E.V., when he received a prophecy couched in a work of plenary inspiration entitled *Abraha Deber*. The prophecy was: “In seven the world shall be cleansed, which is eight and eight -- which is no law but shall be necessary nonetheless”. [“In seven”: 2007 E.V.; “eight and eight” = Atu XVI, “The House of God” or Blasted House, referring to the reformulation of the clerk-house built by the Prophet.]

Aleister Crowley
11 a.m. 12 Oct 1875 E.V. to 11:00 p.m. 1 Dec 1947 E.V.

A handwritten signature of Aleister Crowley in black ink, featuring a large, stylized 'A' and 'C'.

Aleister Crowley's loftiest Thelemic name as Magus and *Logos Aionos* of the Thelemic Age was TO MEΓA ΘΗPION or To Mega Therion, which is Greek for “The Great Beast” and numerates as 666 by Greek Gematria. He was the one predicted by the Forerunner, Blavatsky, in 1888 E.V. when she wrote the following:

“In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a science called *Gupta-Vidya*; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.”
(*The Secret Doctrine*, Introd. xxxviii)

Also:

“And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races.”
(*The Secret Doctrine*, Introd. xlv)

This has been discussed already, but to summarize, *Gupta-Vidya* means “Secret Science” and refers to the system of esoteric system of Initiation by which the Prophet ultimately achieved the spiritual state necessary for him to properly receive the revealing of *The Book of the Law* from Aiwass, which was the Great Revelation the occult force of which ushered in the New Aeon. And it was indeed strikingly prophetic of her to mention “the once-mysterious sources of the Nile” -- for it was in Cairo, Egypt, that the Great Revelation was given to Rose Kelly and Aleister Crowley in 1904 Era Vulgari.

Time and again, Crowley was rejected by publishers of his day, so he spent the small fortune he inherited publishing his works himself. He spared no expense to produce the finest books possible. But of the many extraordinary works in his huge body of literature, by far the most important and powerful was *Liber L vel Legis*, the publication of which, so he claimed, had an unseen effect on the entire world, gradually influencing the minds of men and women -- whether they read it or not -- so that the New Law for mankind might in time gain widespread hold and change the destiny of humanity for the better.

As a Magus or *Logos*, his Holy Word was Thelema.

In spite of the fact that he lavished upon himself grandiose titles such as Prophet of the New Aeon and World Teacher, Aleister Crowley was modest in person, embarrassed whenever one of his students actually addressed him by those titles. He repeatedly stressed the importance of not revering the Prophet of Thelema personally, emphasizing that his spiritual office of Prince-Priest the Beast was bestowed not upon his personality but upon his Augoeides or Greater Supernal Self. All of us, he taught, are not the mundane complex of personal quirks and neuroses brought about by genetics and environmental influences from childhood, but are possessed of an impersonal Genius that transcends causality and is eternal.

The Prophet of the New Thelemic Age was anything but perfect and was most certainly not infallible. He had many personal shortcomings and failings, and often veered away from the Holy Law and the Instruction of Aiwass -- to his great regret. Nor was his teaching utterly perfect in every way. Multiple verses in *Liber Legis* are unequivocal in pointing out the source of his shortcomings in his own rather severe ignorance and “ill will”. (See in particular, vs.54-56 of ch.1, and vs.10-13 of ch.2.) But Aiwass also praised him and guaranteed his eventual success -- which to this day many naysayers continue to call into question. Most notable in this regard are vs.53-54 of ch.2:

“Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

“Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me.”

There is also extremely high praise for his Supernal Genius (not for his mundane person as might be superficially assumed) in v.79 of ch.2, which ends with the flourish, “**blessing & worship to the prophet of the lovely Star!**” Thelemic worship is not adorative fawning, as in primitive religious traditions, but invocation of transcendent universal *Atma* or Will. Crowley once wrote, in his *Confessions*, that “in truth, there was no Aleister Crowley to love; there was only a Word for the utterance of which a human form had been fashioned”. (p.229) The injunction to worship the Beast is a call for each man and woman to invoke his or her own unique aspect of the Siva-force or Hadit-point of Holy Supernal Will, and to “**Do what thou wilt**”.

Martin Luther
10 Nov 1483 E.V. to 18 Feb 1546 E.V.

Martin Luther



Martin Luther was a Master of our Holy Supernal Order who went forth in the guise of a Christian so as to sow the seeds of discord into Christendom and break up the formidable secular power of the Roman Catholic Church. Crowley, in the 6th Aire of *The Vision & the Voice*, writes of Luther:

“For it was the Master [Martin Luther]...who overthrew the power of the Christian church...the purpose...was...to prepare the way for the overthrowing of the Aeon. (Martin Luther's magical act of cohabitation with a nun was the key to this doctrine.)”

Although he is not on Crowley's list of *Logoi*, he most certainly was a Magus, but his creative force was veiled and deceiving so as to fool the masses into rebelling against their Church. Rather than utter a single, simple Holy Word in order to form a new religion, his tactic was to issue a complex Utterance of *95 Theses* to destroy the secular power of an existing religion -- Christianity -- through schism. The sect he initiated to accomplish this destruction was Protestantism.

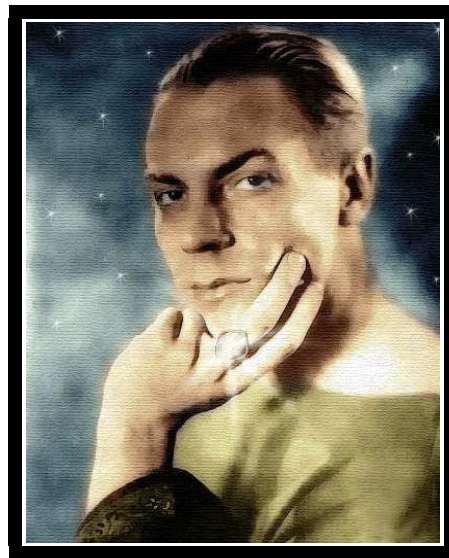
Martin Luther secretly and unconsciously realized that the Protestant Revolution would not result in a stronger Christian movement in the long run, but would weaken that movement instead. And so it came to pass: the Catholic Church, which had ruled the nations with an iron fist, became impotent over time. And the Protestant sects, scattered and in discord in their war not just with the Catholic Church but with each other, eventually lost much of their secular power.

II

The Masters that Crossed the Abyss

Charles Stansfeld Jones
2 Apr 1886 E.V. -- 24 Feb 1950 E.V.

Frater Achad



Charles Stansfeld Jones, whose primary Thelemic name was Achad (Hebrew for “Unity”), was the first *Dynasthai* (or Child of the Prophet) of the Thelemic Age. He was an accomplished member of Crowley's Holy Order, having attained the Grade of Magister Templi after only a few years therein. He was also a giant in the O.T.O., one of the first of the great exterior assemblies to accept the Holy Law of Thelema.

Frater Achad's various spiritual names and titles were as follows: PARZIVAL, Knight of the Holy Ghost, etc., X° O.T.O., 418, 777, V.I.O.O.I.V. (Unus In Omnibus, Omnia In Uno), Achad, or O.I.V.V.I.O. (Omnia in Uno, Unus in Omnibus), Frater A.'. A'.', Magister Templi, Arctaeon, *Dynasthai* by Jeanne Robert Foster, Soror Hilarion.

Jones later broke away from Crowley, owing primarily to a misunderstanding on the part of Crowley. He developed insights into the Aeon of Maat or Maut, which he thought for awhile that he was to bring about; but he admitted later that he may have been premature in that assumption.

Helena Petrovna Blavatsky
12 Aug 1831 E.V. -- 8 May 1891 E.V.

*H.P. B. to W.H. Blavatsky
with no kind regards.*



H.P. Blavatsky, the Forerunner to the Prophet of the Thelemic Age, was also the source of the *Dynamis* who forged the mystical link with the praeterhuman Mahatmas and provided the magical inspiration that fueled the Holy Mission of the Prince-Priest the Beast.

Blavatsky founded the Theosophical Society in 1875 E.V., the year of the nativity of the Prophet. She taught that all religions were intrinsically true yet corrupt in their exoteric dogmas.

Aside from such magnificent works as *The Secret Doctrine*, *Isis Unveiled*, and *The Voice of the Silence*, she also produced a magazine entitled *Lucifer*, in London. For decades she was accused of fraud, but in 1986 E.V. she was cleared of any wrongdoing by the Society for Psychical Research.

Aleister Crowley, in his commentary on *The Voice of the Silence*, acknowledged her Supernal Attainment.

Karl Johannes Germer
22 Jan 1885 E.V. -- 25 Oct 1962 E.V.

A handwritten signature in dark ink, reading "Karl Germer". The script is fluid and cursive, with the first name "Karl" and last name "Germer" clearly distinguishable.

Karl Germer, a.k.a. Frater Saturnus, survived persecution by the Nazis in a Concentration Camp solely as a consequence of his association with Aleister Crowley. He strengthened himself while in captivity by revolving verses of the holy books of Thelema through his mind.

Germer remained devoted to the Crowley to the last; and his support of the Prophet and his work was vital in very hard times. He died in 1962 E.V. as a result of botched medical treatment for groin cancer. His Attainment of the Grade of Magister Templi was never in dispute.



Sascha Ernestine Andre Germer
died 2 Apr 1975 E.V.

Sascha Germer, the wife of Karl Germer, was not only loyal and dedicated to her husband, to Crowley and to the cause of Thelema, but she was -- according to Karl -- a Magister Templi in her own right. After the death of her husband, she was attacked by vandals who not only robbed her of precious Thelemic relics such as the manuscript of *Liber Legis*, but threw noxious gas in her face, resulting in her being 80% blind. Some of these priceless artifacts were never recovered; but the manuscript of *The Book of the Law* turned up in the basement of a newly-purchased California home years later and was kindly donated to the O.T.O.

Sascha died on April 1st-2nd of 1975 E.V., suffering from heart and kidney failure. Unfortunately, we lack the precise date of her lesser feast. We have it on the authority of Karl Germer that she crossed the Abyss.

Martha Kuntzel
8 Dec 1942 E.V.

Martha Kuntzel, a.k.a. Soror I.W.E., was a very devoted disciple of Crowley's in Germany prior to World War II. While she was misguided in hoping that her failed Dynasthai, Hitler, might turn out to be all that she had hoped for in a student, her hopes were ultimately dashed and she was herself the object of persecution in the end, along with so many others.

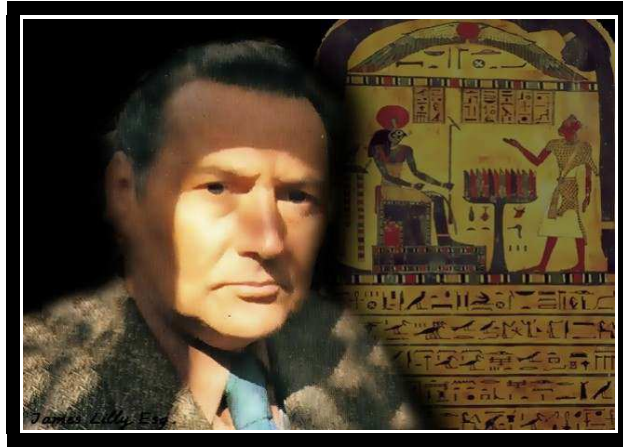
She was, nevertheless, a powerful ally of the Thelemic movement in Germany. And we have it on the highest Authority that she did indeed cross the Abyss and held the high Grade of Magister Templi.

She can hardly be blamed for introducing Hitler to such potent forces, for she could not have suspected the atrocities he would go on to commit, nor that he would go mad with the power she vested in him. Her intentions were always for the best, hoping that he would serve the best ends of the Holy Thelemic Mission. Instead, he betrayed his Master and the Nazis robbed her of her belongings.

Kuntzel died in a nursing home in Germany on December 8th, 1942 E.V., senile. Another of our Saints, Friedrich Levke, was with her when she died. We do not know the date of her lesser feast.

Kenneth Grant
born 23 May 1924 E.V.

Kenneth Grant



Kenneth Grant, Frater Aossic Aiwass, is one of just a few living Thelemic Saints. While he may find being referred to as a Saint a bit distasteful, he most certainly deserves it. The work he has done for the Thelemic cause has been nothing short of extraordinary. Not one to merely conform to the tradition handed down to him by the Beast, he had the courage and the brilliance and imagination to take the Thelemic Current down hitherto unexplored realms of possibility. His Typhonian Trilogies are a monumental testament to his keen intellect and Initiated insight. There may be some in various Thelemic circles who dislike his work, perhaps failing to understand it fully; but he has been instrumental in helping to keep Thelema from becoming locked in the concrete of dogmatic thought and Masonic ritual.

Grant has been unfairly criticized for his comments regarding the Qliphoth, or Shells, as the reflection and deeper reality of the Tree of Life, via the eleventh Sephira, called Daath. In Aleister Crowley and the Hidden God, he writes:

“It is true that eleven is the number of the qliphoth, the unbalanced residue cast off by, and therefore outside, the ten Sephiroth, but man has to triumph over these unbalanced forces in his own nature before he can become a master magician. In order to do this he first has to evoke the qliphoth, which he does by formulating the averse pentagram (the Star of Set) after he has established his magical supremacy by balancing within himself the five elements represented by the upright pentagram (the Star of Nuit). The magician is himself the eleventh, because he is forever outside and beyond the operation of the ten (i.e. the two pentagrams).”

However, when Aleister Crowley performed the ceremonial work necessary to crown his Supernal Attainment, in the 10th Aire, he actually inhabited the circle of evocation to channel the Qliphothic power of Choronzon. This fact lends credence to Grant's teaching. While Qliphothic forces may overwhelm and misdirect the learner who tampers with them, the Adept who has the guidance and protection of the Holy Supernal Will easily and safely controls these powers through his or her mastery of the interior of the Qabalistic Tree of Life.

Also, it is written, "My adepts stand upright; their head above the heavens, their feet below the hells". (*Liber Tzaddi*, v.40.)

Here are the titles of the works of the Typhonian Trilogies written by Kenneth Grant:

The Magical Revival
Aleister Crowley and the Hidden God
Cults of the Shadow
Nightside of Eden
Outside the Circles of Time
Hecate's Fountain
Outer Gateways
Beyond the Mauve Zone
The Ninth Arch

George Cecil Jones
10 Jan 1870 -- 1960



George Cecil Jones, a.k.a. Frater Volo Noscere, was the Master who co-founded the A.'.A.'. with Crowley in 1909 E.V. He spurred the Prophet onto the path of ceremonial magick as a means of spiritual realization of the Augoeides or the Hidden Genius. He died in 1960 E.V. (day and month unknown).

Thelemic Disciples & Geniuses



“...a feast for life and a greater feast for death!”

- *Liber Legis*, 2:41

GALLERY OF ICONS

The Thelemic Saints
of the Higher Genius below the Abyss
(Category III and IV Thelemic Saints)

or

THE THELEMIC DISCIPLES & GENIUSES
(In the Chalice of Our Sacred Whore)



(from top to bottom and left to right)

Marcelo Motta
27 July 1931
26 Aug 1987

Eliphas Levi
8 Feb 1810
31 May 1875

Eugen Grosche
11 Mar 1888
5 Jan 1954

Israel Regardie
17 Nov 1907
10 Mar 1985

Raoul Loveday
3 July 1900
16 Feb 1923

MacGregor Mathers
8 Jan 1854
20 Nov 1918

Marjorie Cameron
23 Apr 1922
24 July 1995

Allan Bennett
1872
9 Mar 1923



Publius Vergilius Maro
15 Oct 70 BCE
21 Sep 21 BCE

Moina Mathers
28 Feb 1865
25 July 1928

Valeria Messalina
25 Jan 20
48

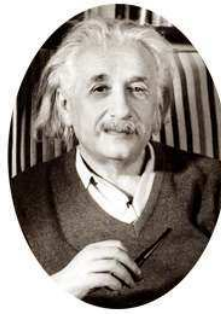
James Patrick Page
9 Jan 1944
(Living)

Ithell Colquhoun
1906
11 Apr 1988

Graham Bond
28 Oct 1937
8 May 1974

Oscar Eckenstein
9 Sep 1859
1921

Durante degli Alighieri
1 Jun 1265
14 Sep 1321



Janis Joplin
19 Jan 1943
4 Oct 1970

Frederic Mellinger
15 Nov 1890
24 Aug 1970

Albert Einstein
14 Mar 1879
18 Apr 1955

Leonardo da Vinci
15 Apr 1452
2 May 1519

Sir Edward Kelly
1 Aug 1555
1597

Marquis de Sade
2 Jun 1740
2 Dec 1814

Leilah Waddell
1880
14 Sep 1932

Carl Gustav Jung
26 July 1875
6 Jun 1961



Sir John Dee
13 July 1527
Dec 1608



Howard Phillips Lovecraft
20 Aug 1890
15 Mar 1937



Timothy Leary
22 Oct 1920
31 May 1996



Jimi Hendrix
27 Nov 1942
18 Sep 1970



G.R.S. Mead
22 Mar 1863
28 Sep 1933



Ida Craddock
1 Aug 1857
16 Oct 1902



Gerald Massey
29 May 1828
29 Oct 1907



Paul Gauguin
7 Jun 1848
8 May 1903



Jane Wolfe
21 Mar 1875
29 Mar 1958

Marcus Valerius Martialis
1 Mar 38/41
102/104

Jacques de Molay
1240/1250
18 Mar 1314

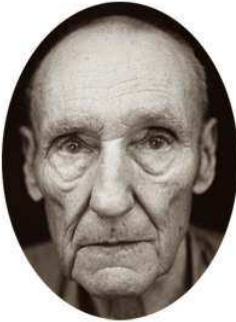
Frieda Harris
1877
11 May 1962

Kenneth Anger
3 Feb 1927
(Living)

Gaius Valerius Catullus
84 BCE
54 BCE

Carl Kellner
1 Sep 1851
7 Jun 1905

Alessandro Cagliostro
2 Jun 1743
26 Aug 1795



William S. Burroughs
5 Feb 1914
2 Aug 1997

Giordano Bruno
1548
17 Feb 1500

William Blake
28 Nov 1757
12 Aug 1827

Franz Bardon
1 Dec 1909
10 July 1958

Ayn Rand*
2 Feb 1905
6 Mar 1982

Aubrey Beardsley
21 Aug 1872
16 Mar 1898

Austin Osman Spare
30 Dec 1886
15 May 1956

Anton Szandor La Vey
11 Apr 1930
29 Oct 1997

*Ayn Rand is included for her anti-Christian stance not for her politics. Note that while she professed to being against socialism, she benefitted from it in drawing medicare and social security. Nobody is infallible. For a clear indication of Thelemic socialism, providing for the welfare of all without violating individual liberty, see ch.39, "On the Foundations of the State", of *Liber Aleph* by Aleister Crowley.



Anna Kingsford
16 Sep 1846
22 Feb 1888



Rodrigo Borgia
1 Jan 1431
18 Aug 1503



John Milton
9 Dec 1608
8 Nov 1674



Wolfgang Amadeus Mozart
27 Jan 1756
5 Dec 1791



P.B. Randolph
8 Oct 1825
29 July 1875



Richard Wagner
22 May 1813
13 Feb 1883



Victor Neuburg
6 May 1883
30 May 1940



William Shakespeare
23 Apr 1564
23 Apr 1616



Friedrich Nietzsche
15 Oct 1844
25 Aug 1900

Richard Payne Knight
15 Feb 1750
23 Apr 1824

Maxine Sanders
30 Dec 1946
(Living)

Gerard Encausse
13 July 1865
25 Oct 1916

Marguerite Porette
1260
1 Jun 1310

Cedric Frederick Russell
9 June 1897
1987

Rudolph Steiner
27 Feb 1861
30 Mar 1925

Theodor Reuss
28 June 1855
28 Oct 1923



John Lennon
9 Oct 1940
8 Dec 1980



W.W. Westcott
17 Dec 1848
30 July 1925



Valentinus
ca.100
ca.160



Norman Mudd
1889
16 Jun 1934



Alex Sanders
6 Jun 1926
30 Apr 1988



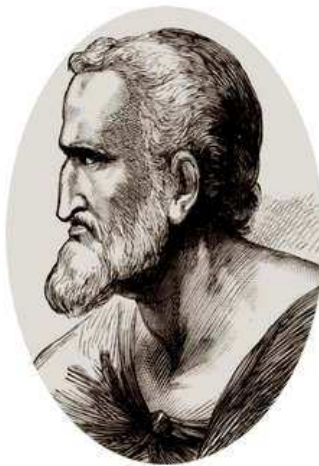
Hermann Metzger
20 Jun 1919
14 July 1990



John Whiteside Parsons
2 Oct 1914
17 Jun 1952



Grady McMurtry
18 Oct 1918
12 July 1985



Sharon Miller
11 Jan 1919
22 July 2010

Simon Magus
1st century
1st century

John the Divine
1st century
2nd century

Frank Bennett
1868
Nov 1930

James Douglas Morrison
8 Dec 1943
3 July 1971

Basilides
2nd century
2nd century



Stanley Kubrick
26 July 1928
7 Mar 1999

Voltaire
21 Nov 1694
30 May 1778

Francois Rabelais
1483-1495
9 Apr 1553

Algernon Charles Swinburne
5 Apr 1837
10 Apr 1909

Joseph Campbell
26 Mar 1904
30 Oct 1987

Adam Weishaupt
6 Feb 1748
18 Nov 1830

Robert Anton Wilson
18 Jan 1932
11 Jan 2007

Saul Alinsky
30 Jan 1909
12 Jun 1972



Johann Wolfgang von Goethe
28 Aug 1749
22 Mar 1832

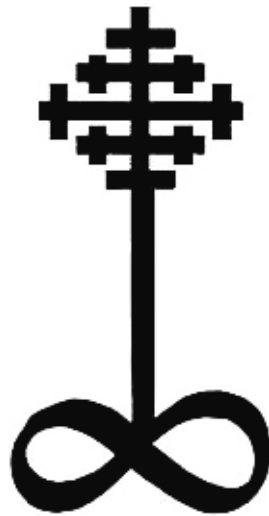


Friedrich Levke
26 Feb 1904
26 Aug 1956



Bardesanes
11 July 154
c.222

Gallery
of
Thelemic Saints





Rose Edith Kelly, 1st Scarlet Woman



Mary Desti Sturges, 2nd Scarlet Woman



Rose Kelly



Jeanne Robert Foster, 3rd Scarlet Woman



Jeanne Robert Foster, a.k.a. Soror Hilarion



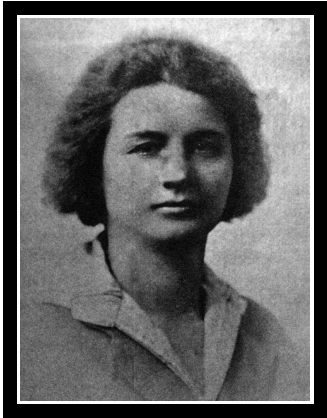
Jeanne Robert Foster, on a cigar box, circa 1910 E.V.



Jeanne Robert Foster
(late in life)



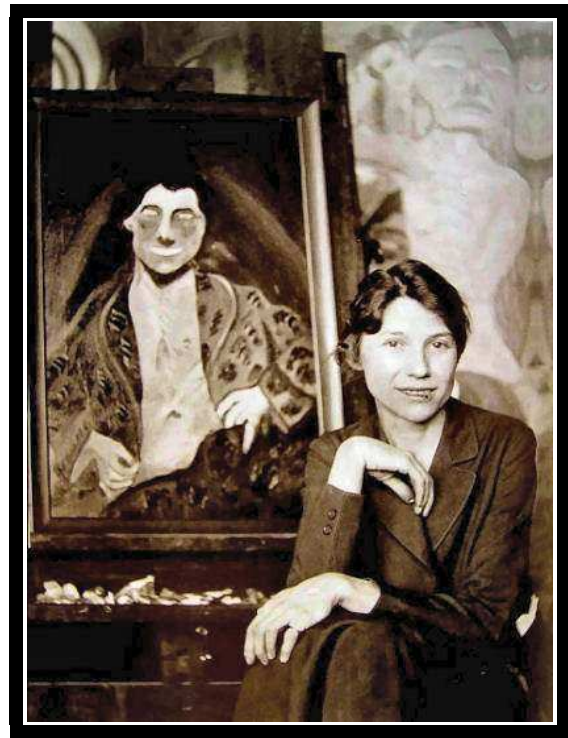
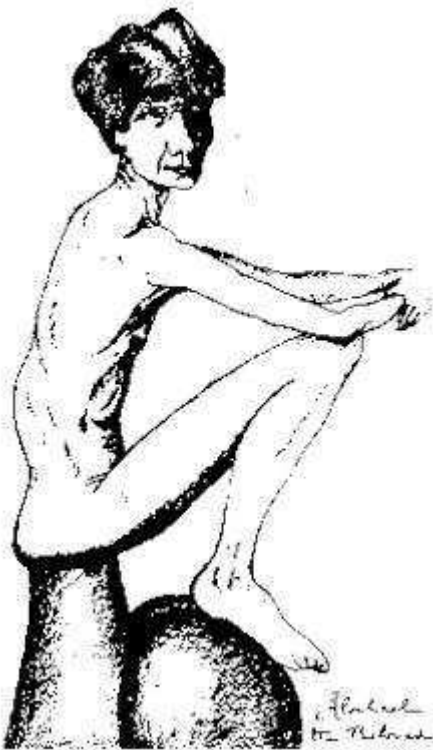
Jeanne Robert Foster



Roddie Minor
4th Scarlet Woman



Dorothy Olsen
7th Scarlet Woman

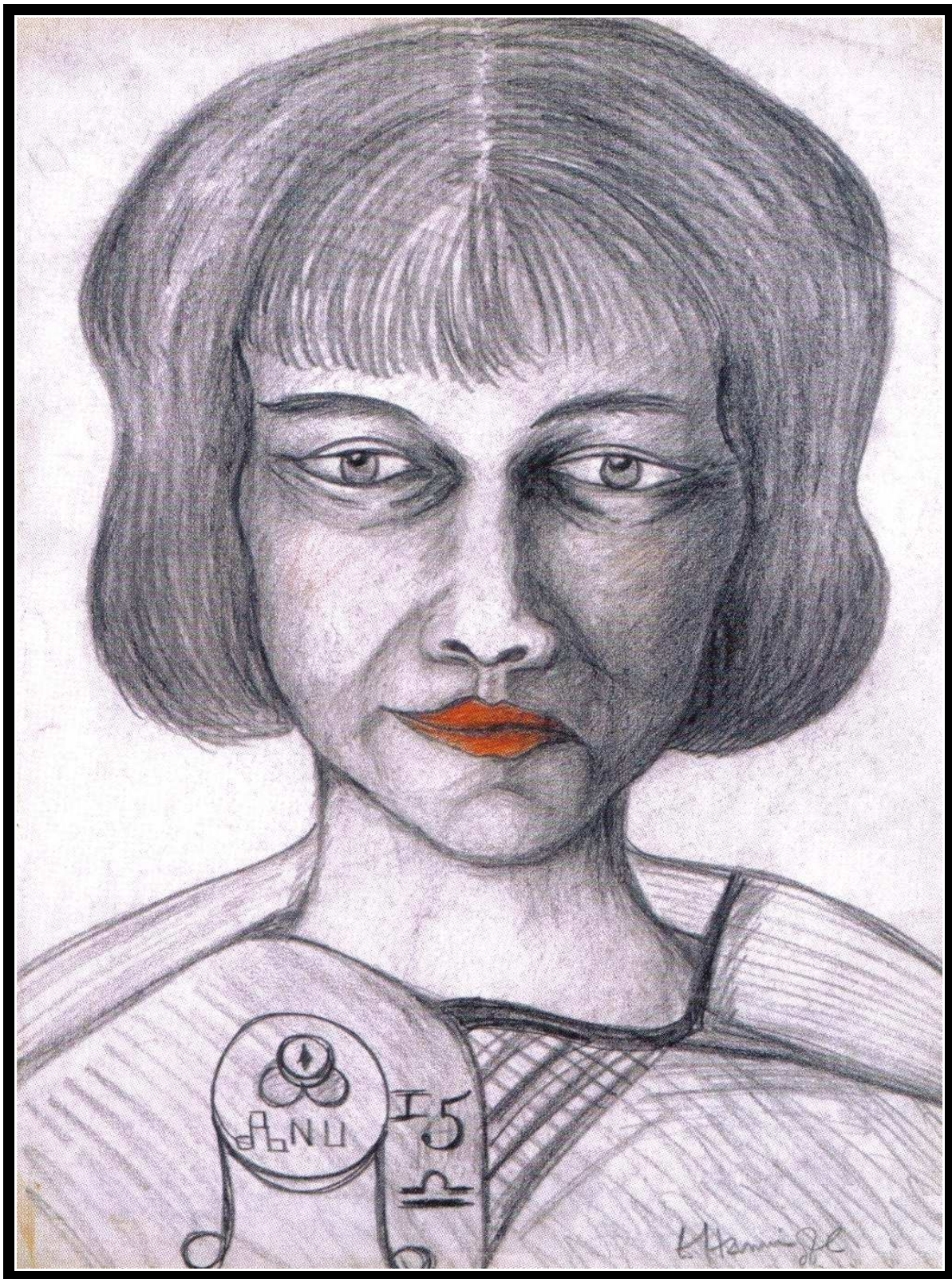




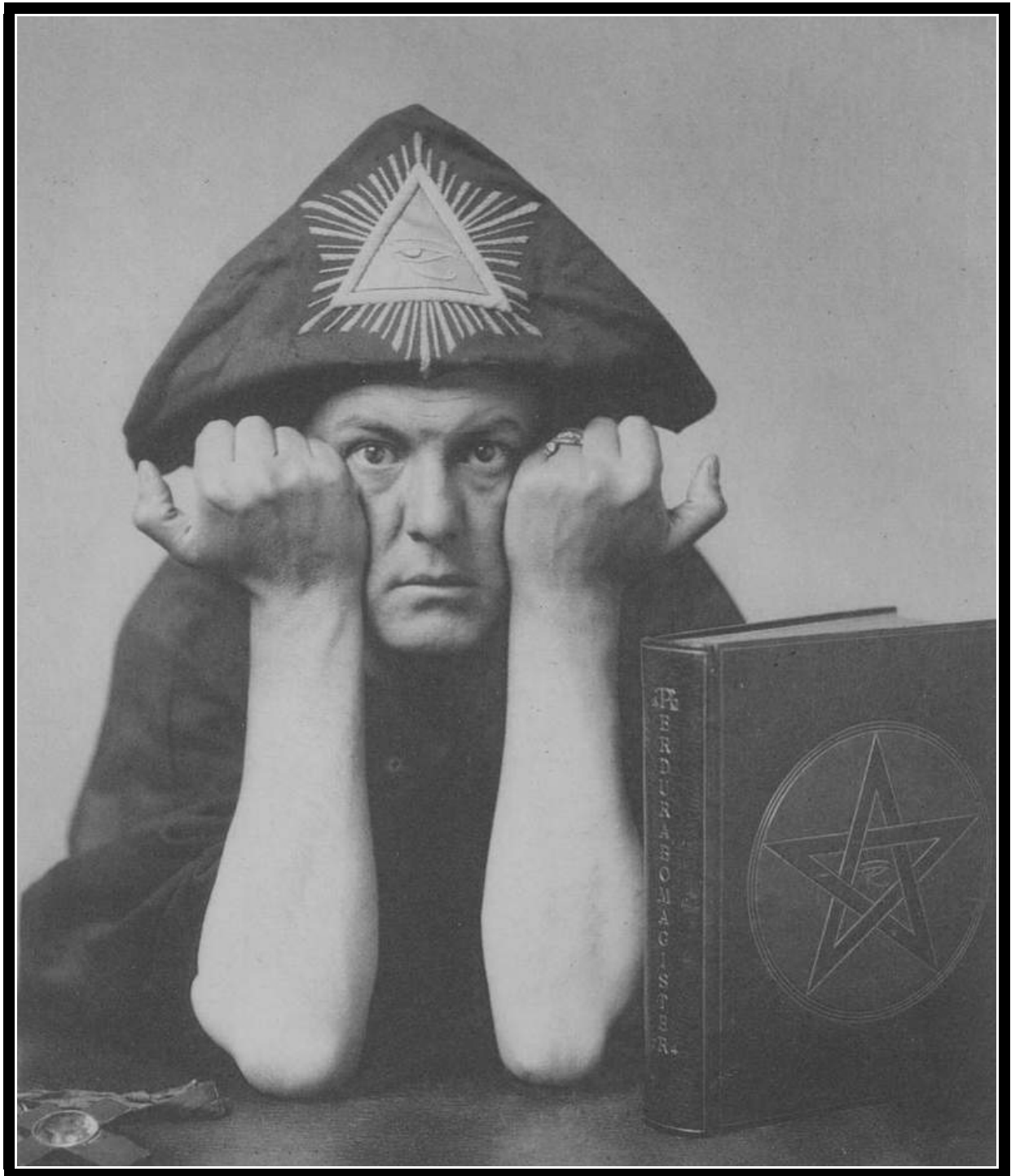
Leah Hirsig, The Ape of Thoth, Matron Saint of the Holy Thelemic Church



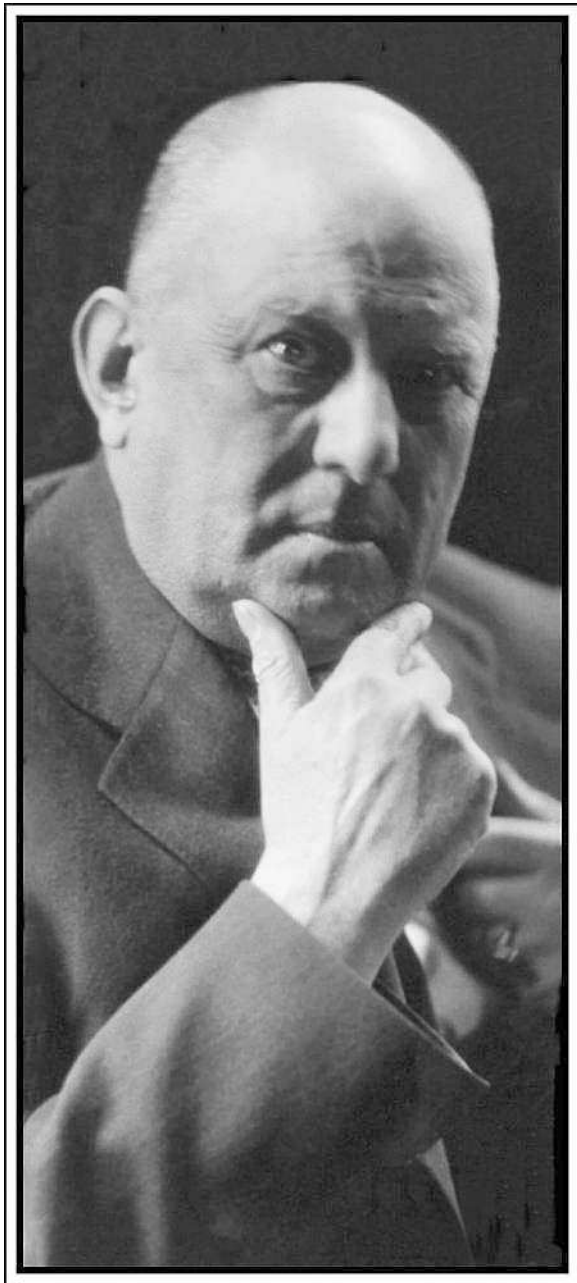
Maria Teresa Ferarri de Miramar, 8th Scarlet Woman



Hanni Larissa Jaeger, a.k.a. Soror Anu, The Monster, 9th Scarlet Woman



Aleister Crowley in 1909 E.V.

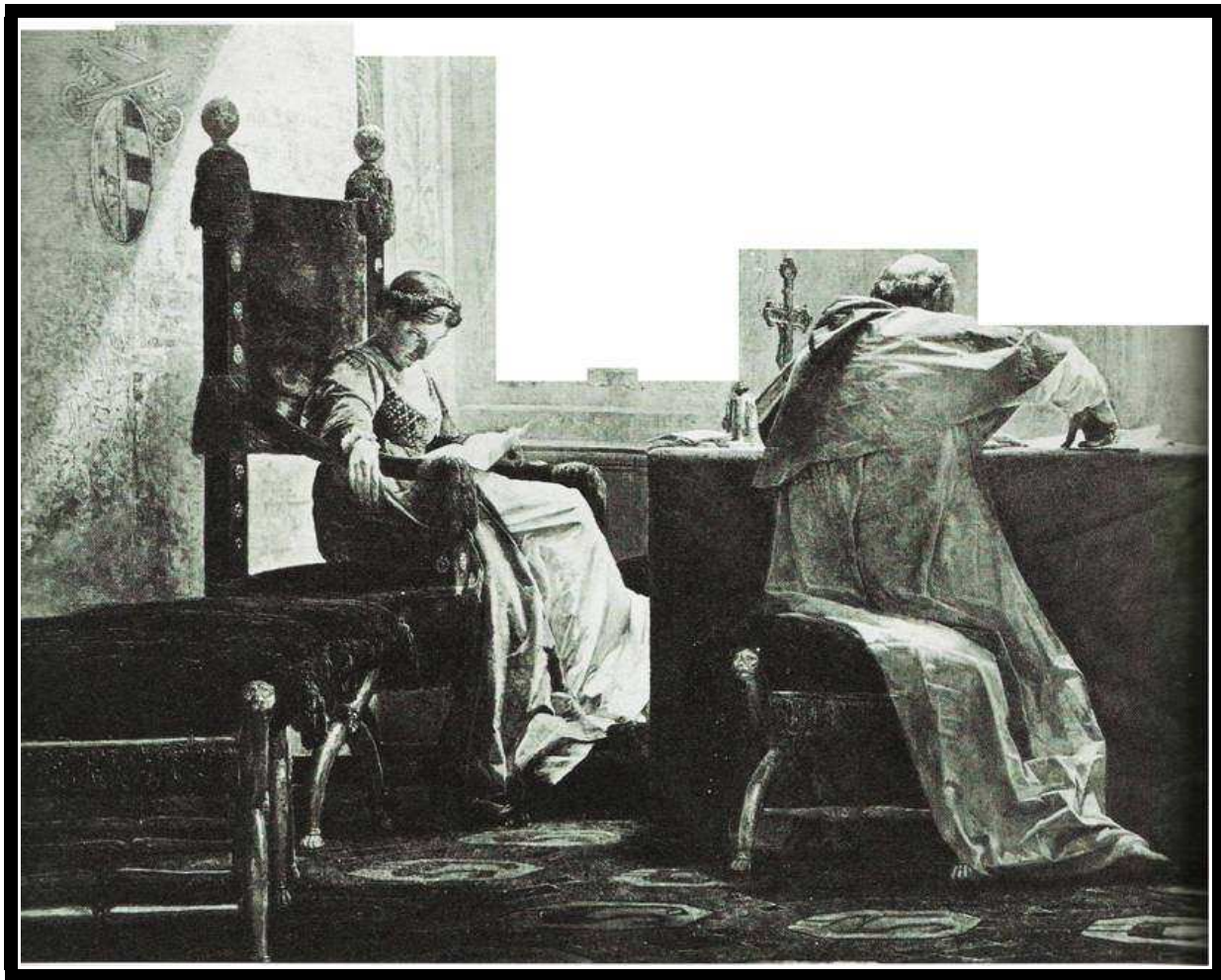






Rodrigo Borgia Pope Alexander VI





Lucrezia Borgia and her father Pope Alexander VI by Giuseppe Boschetto





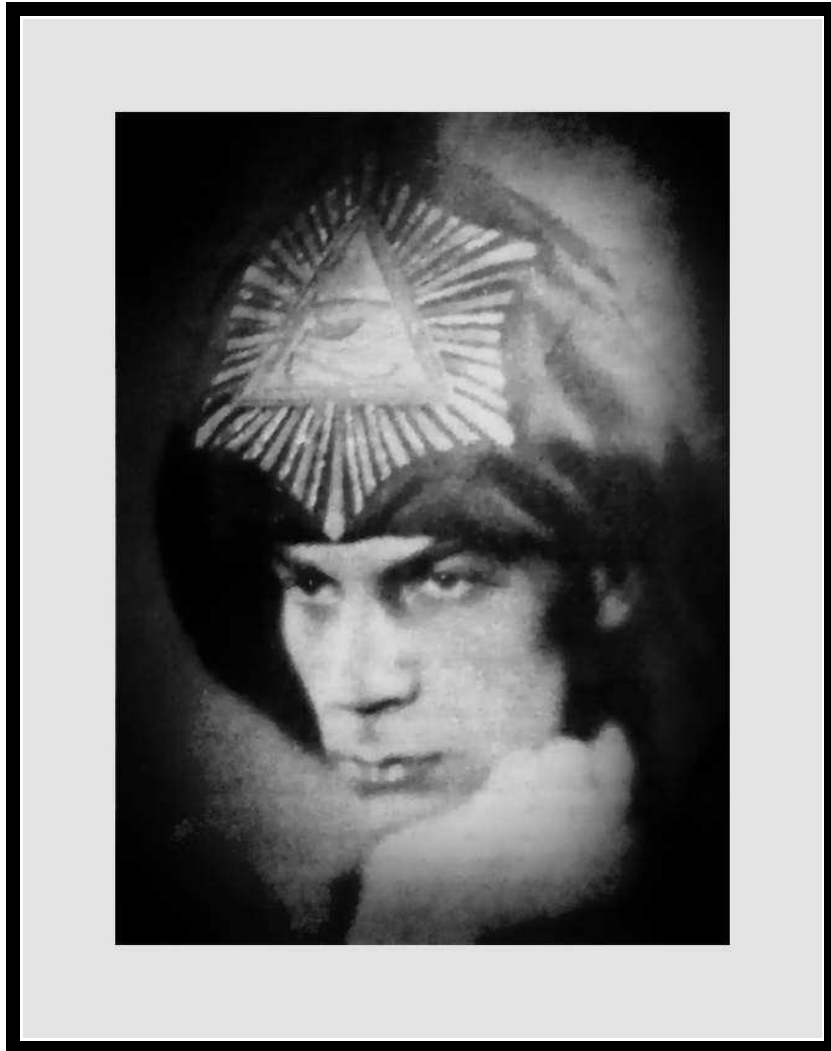
The Papist Devil, "Ego sum Papa" (I am the Pope)

From a Reformation handbill against Pope Alexander VI, Paris, late 15th century



The Death Mask & Gloves of Martin Luther





LeStansfeld Jones



Charles Stansfeld Jones, a.k.a. Frater Achad, 1st Child of the Prophet



M. D. Blavatsky



*H.P.B. to M.D. Blavatsky
with this kind regards.*



Mme Blavatsky



Helena Petrovna Blavatsky, the Forerunner to the Thelemic Prophet



Karl Germer

Karl Johannes Germer



Karl.

Sascha Karl.

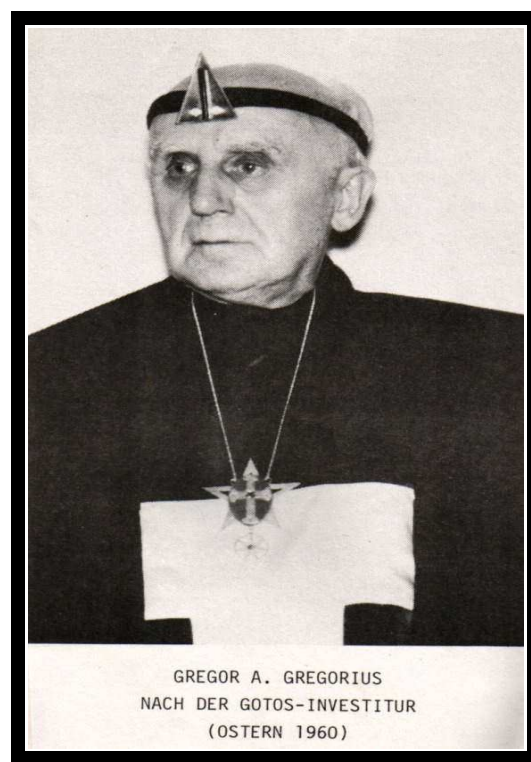
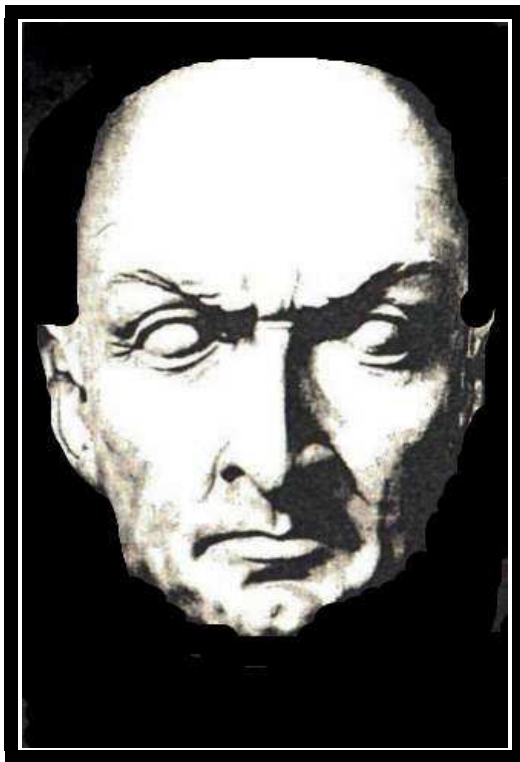


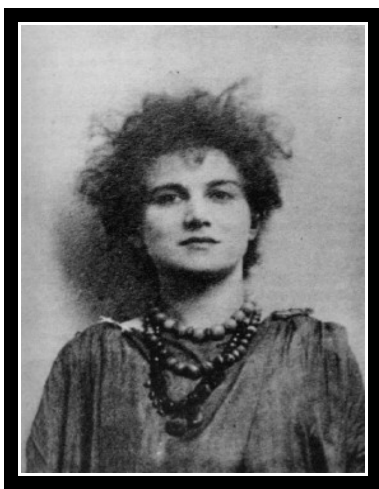
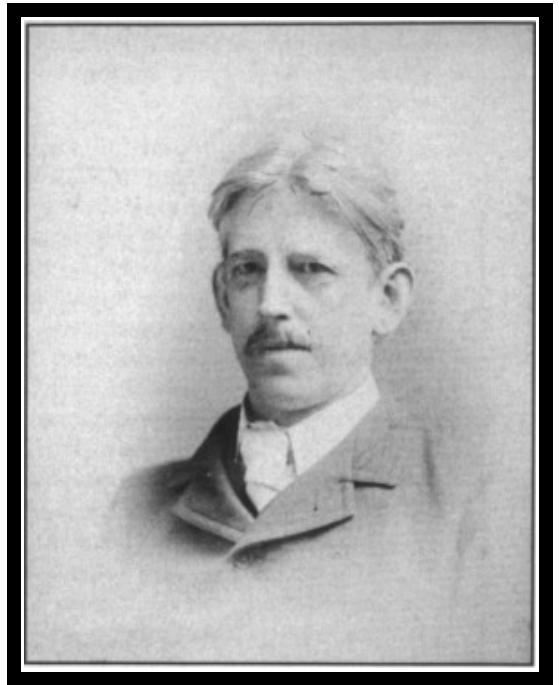
Karl and Sascha Germer



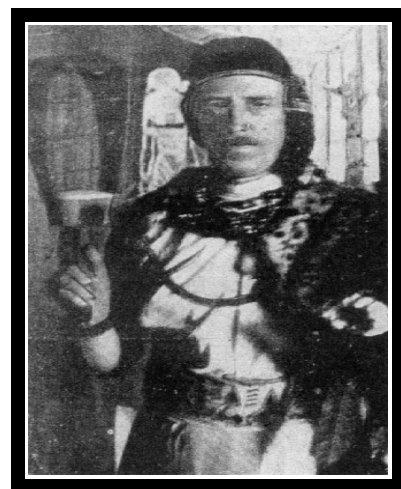
Karl Germer



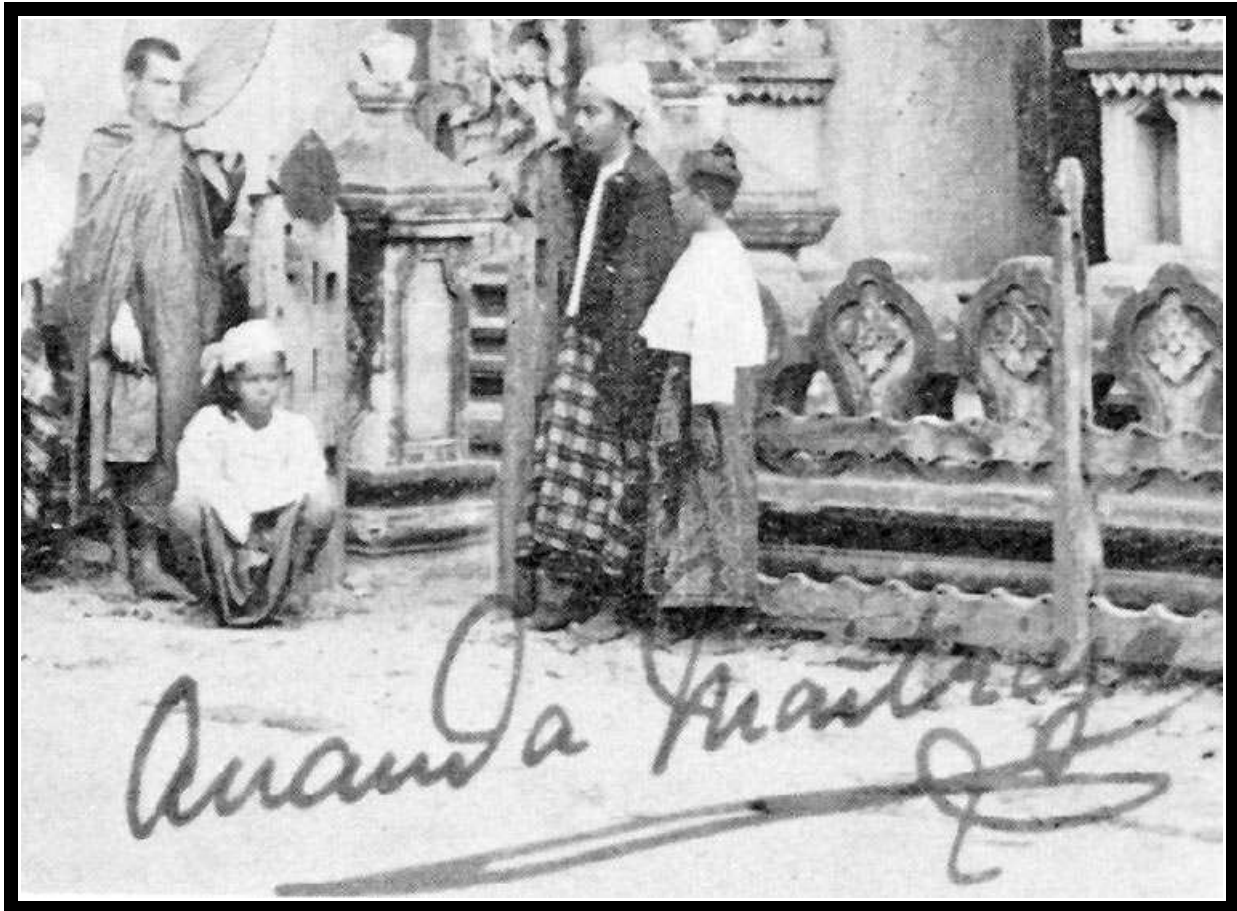




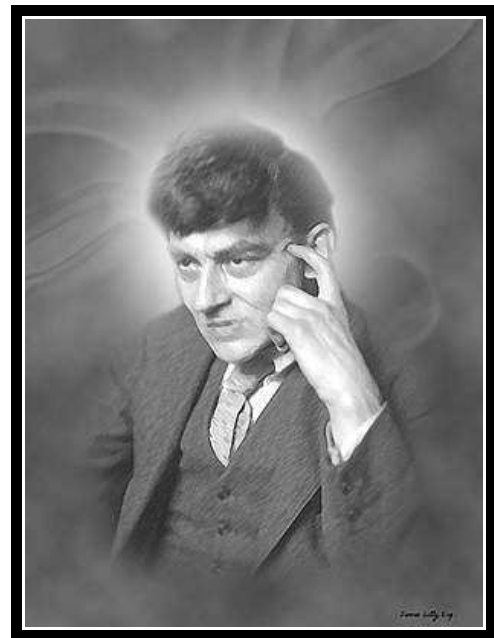
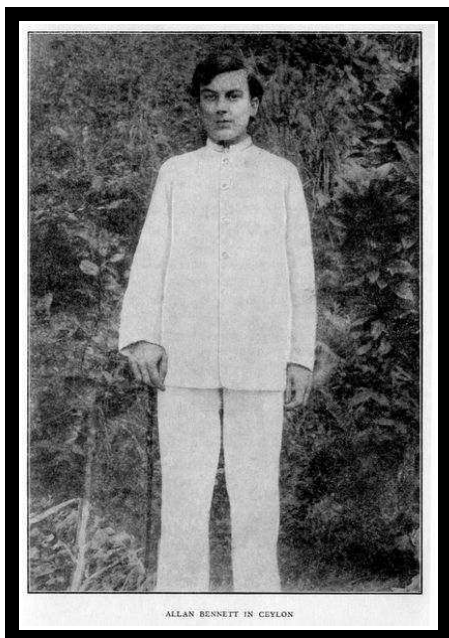
Moina Mathers



MacGregor Mathers



Allan Bennett





Israel Regardie



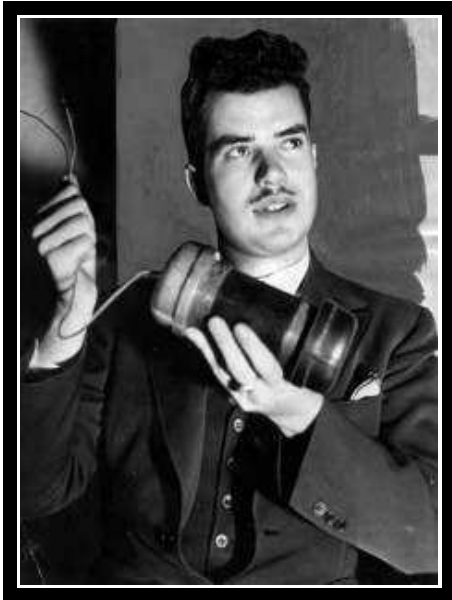
John Whiteside Parsons, one of the “Rocket Boys”, in right foreground.



Parsons overseeing first rocket-powered airplane launch, 1941 E.V.







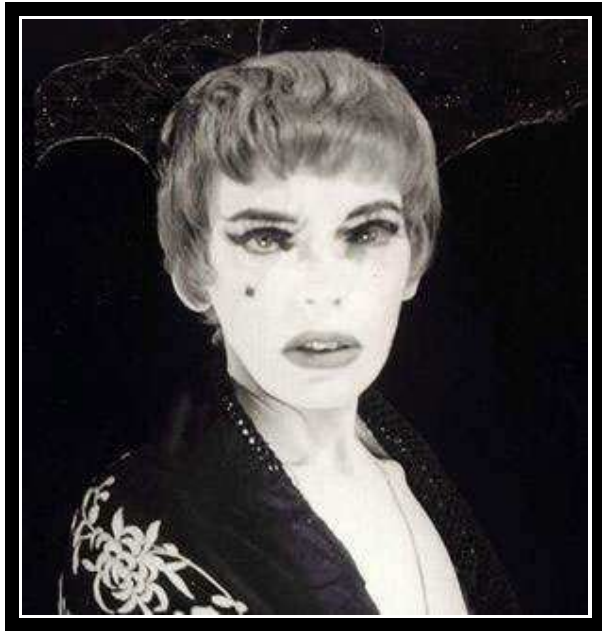
The scene of the blast, at his Pasadena home, which killed Parsons in 1952 E.V.



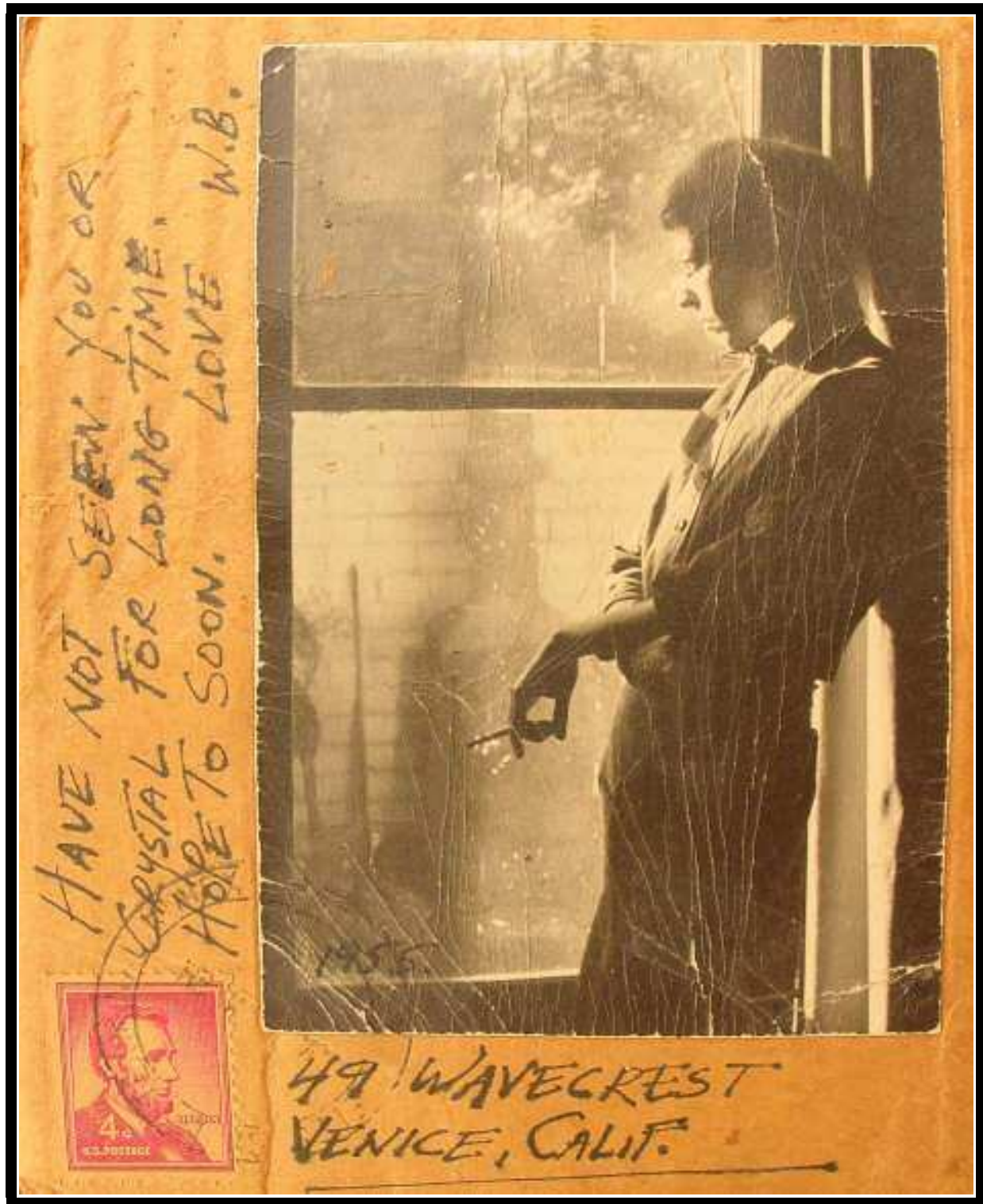


BLAST SCENE—Officer Ernie Howard examines apartment at 1071 S. Orange Grove Ave., Pasadena, after explosion caused fatal injuries to

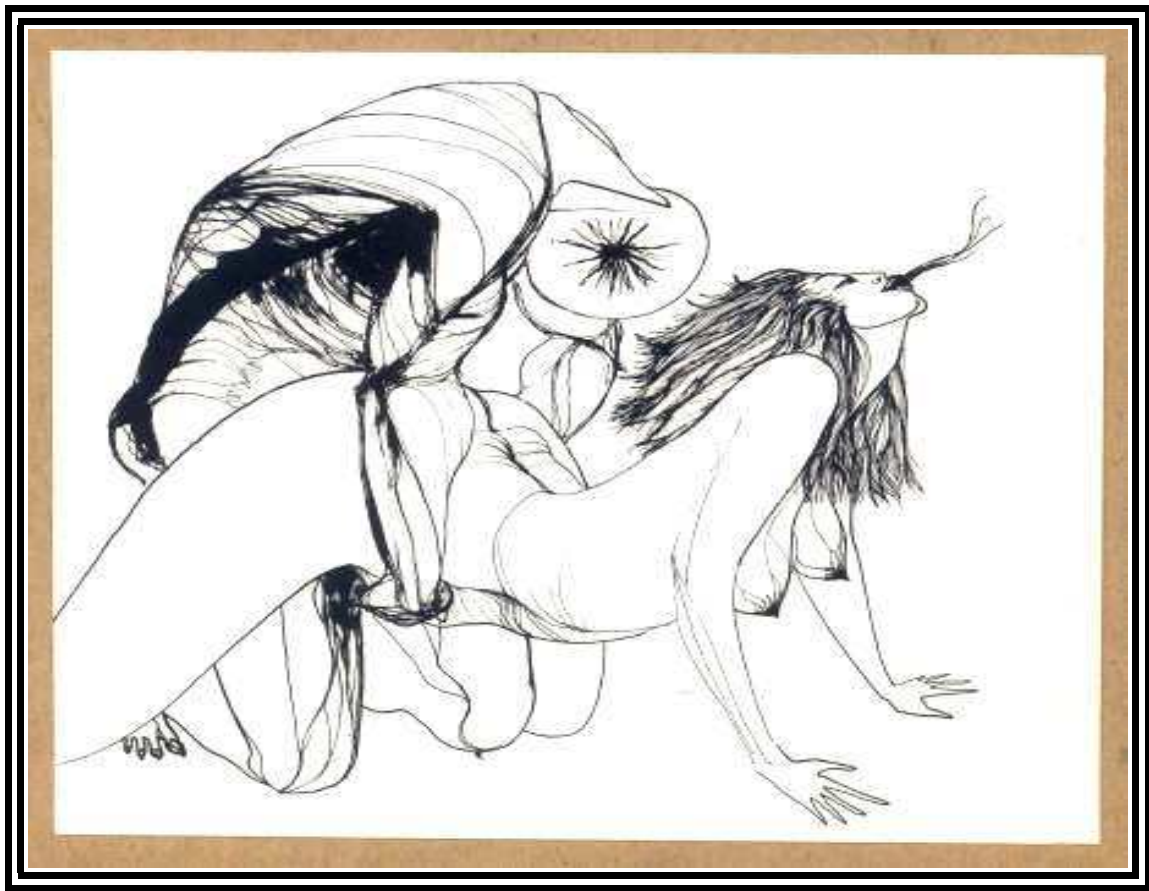
John Parsons, former Caltech instructor. The blast occurred as Parsons was packing boxes of explosives in preparation for trip to Mexico.
Times Staff



Marjorie Cameron in *Inauguration of the Pleasure Dome*



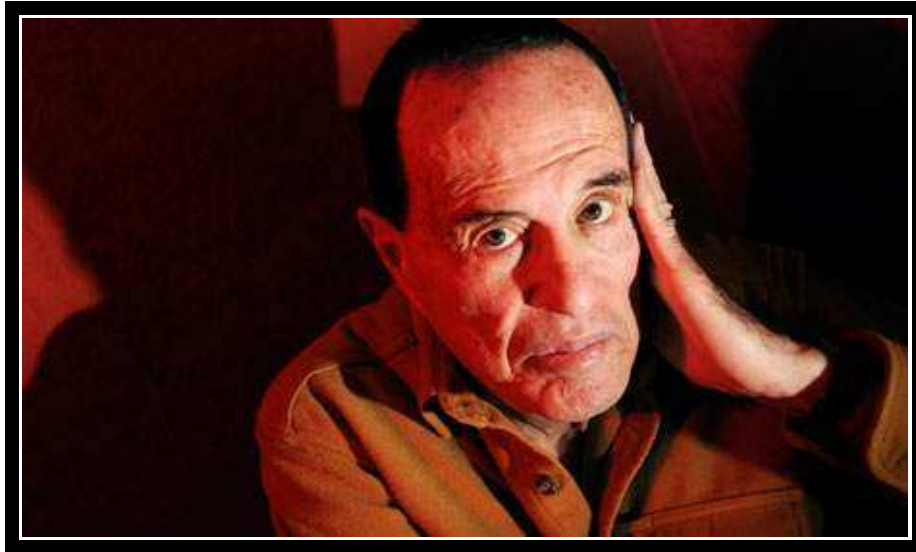
Marjorie Cameron



Artwork by Marjorie Cameron.



Fossil Angel by Marjorie Cameron



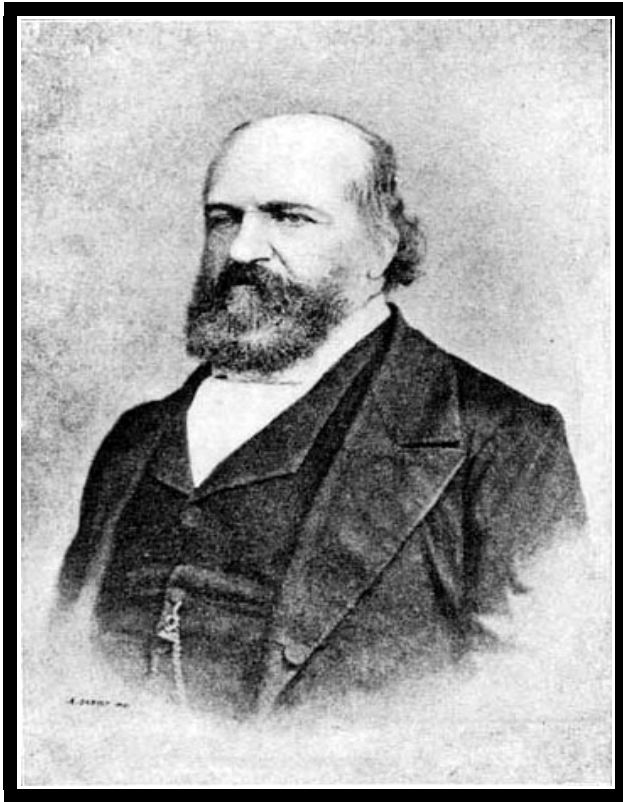
Kenneth Anger







Scenes from the films of Kenneth Anger.

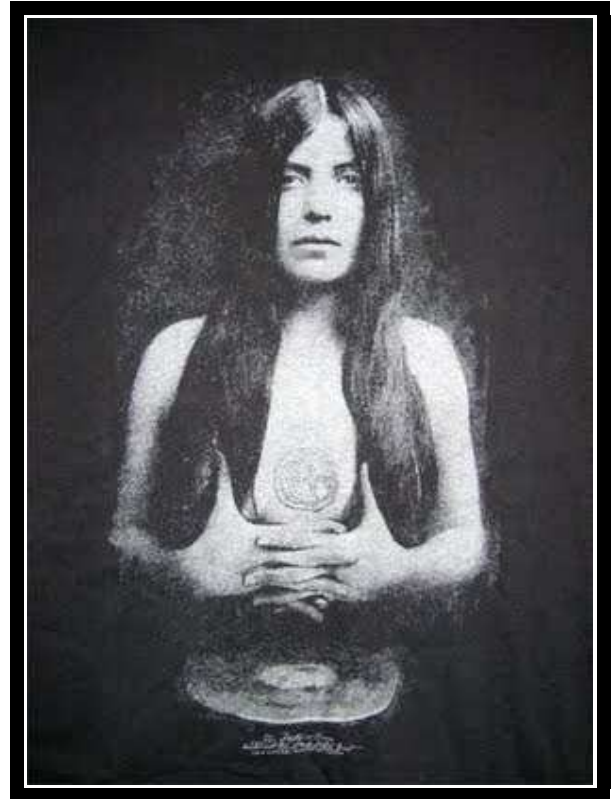


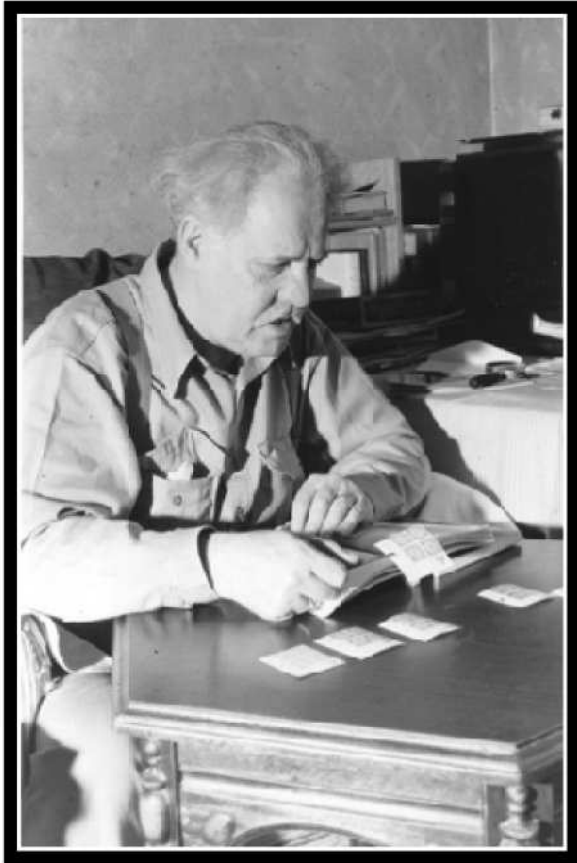
Eliphas Levi.





Leilah Waddell.







Oscar Eckenstein





Eckenstein and wife, 1919 E.V.





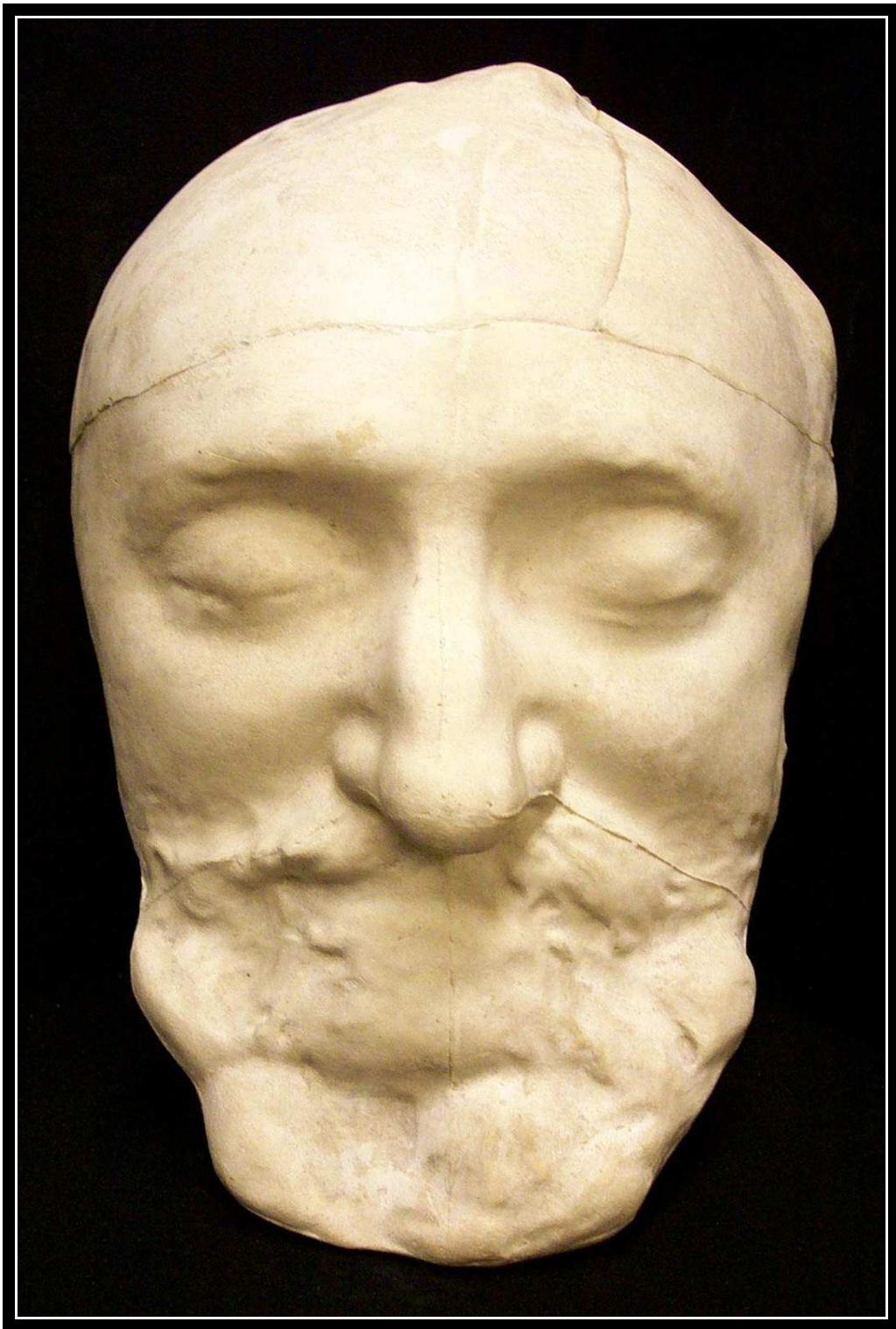
Paul Gauguin



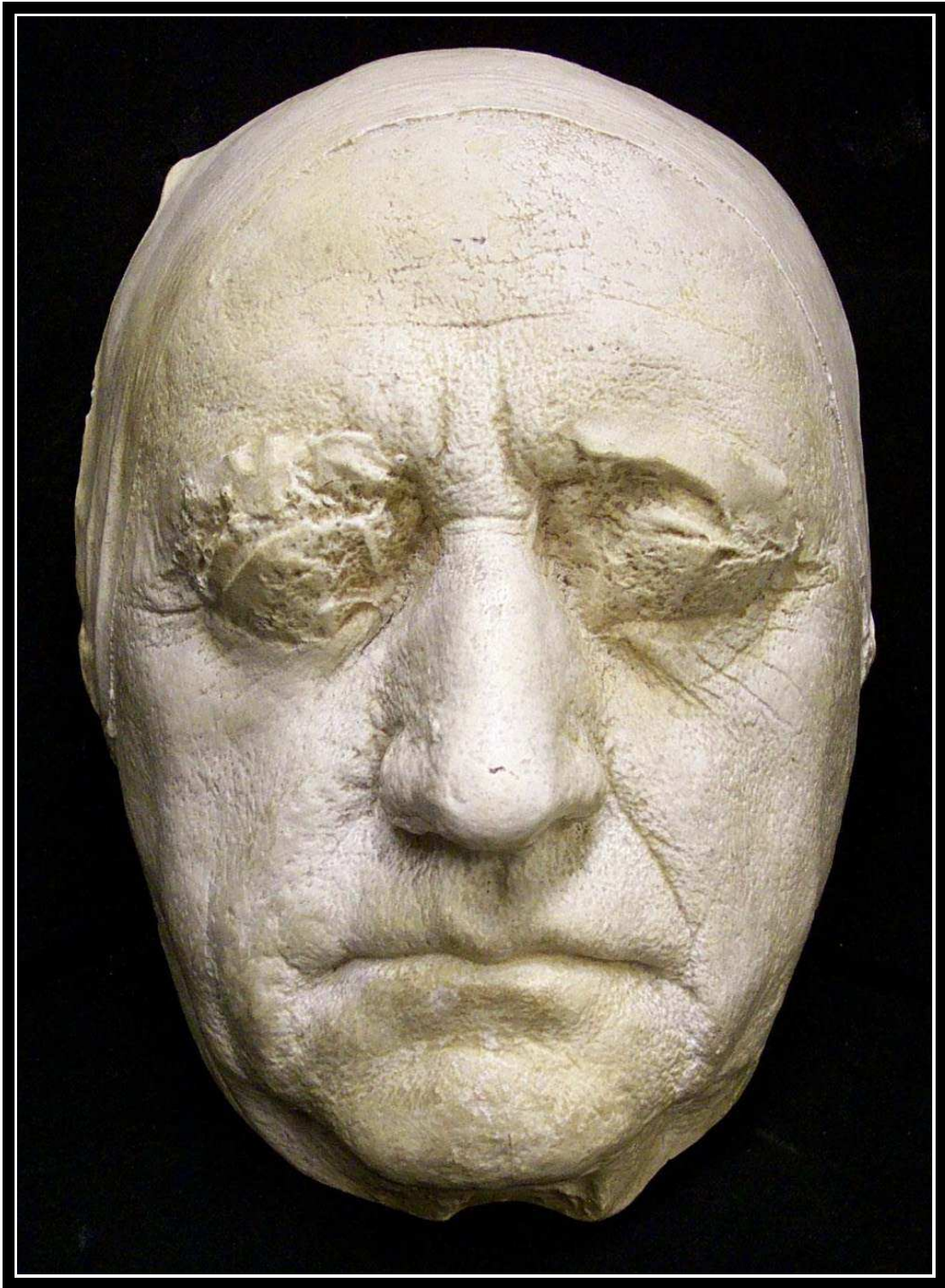
Gauguin



Goethe lifemask.



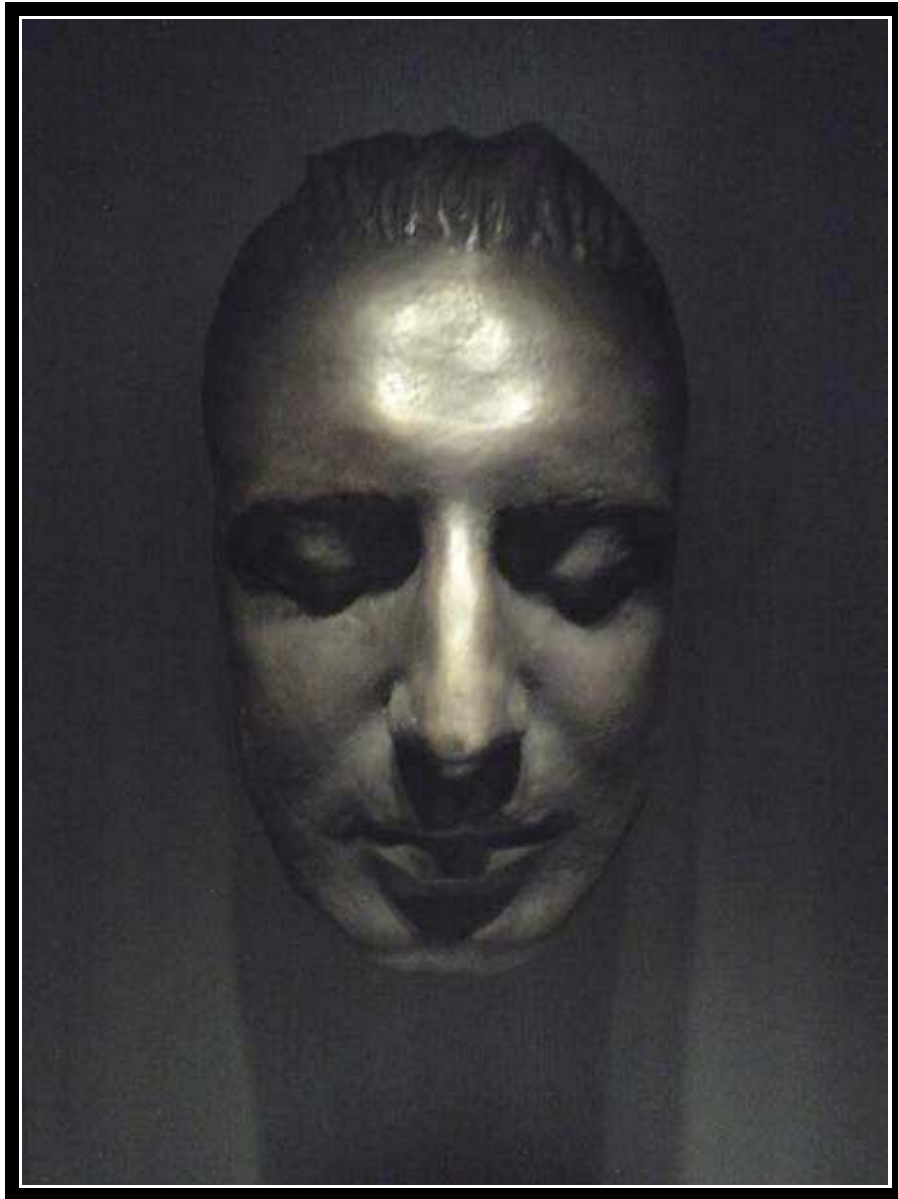
Goethe lifemask.



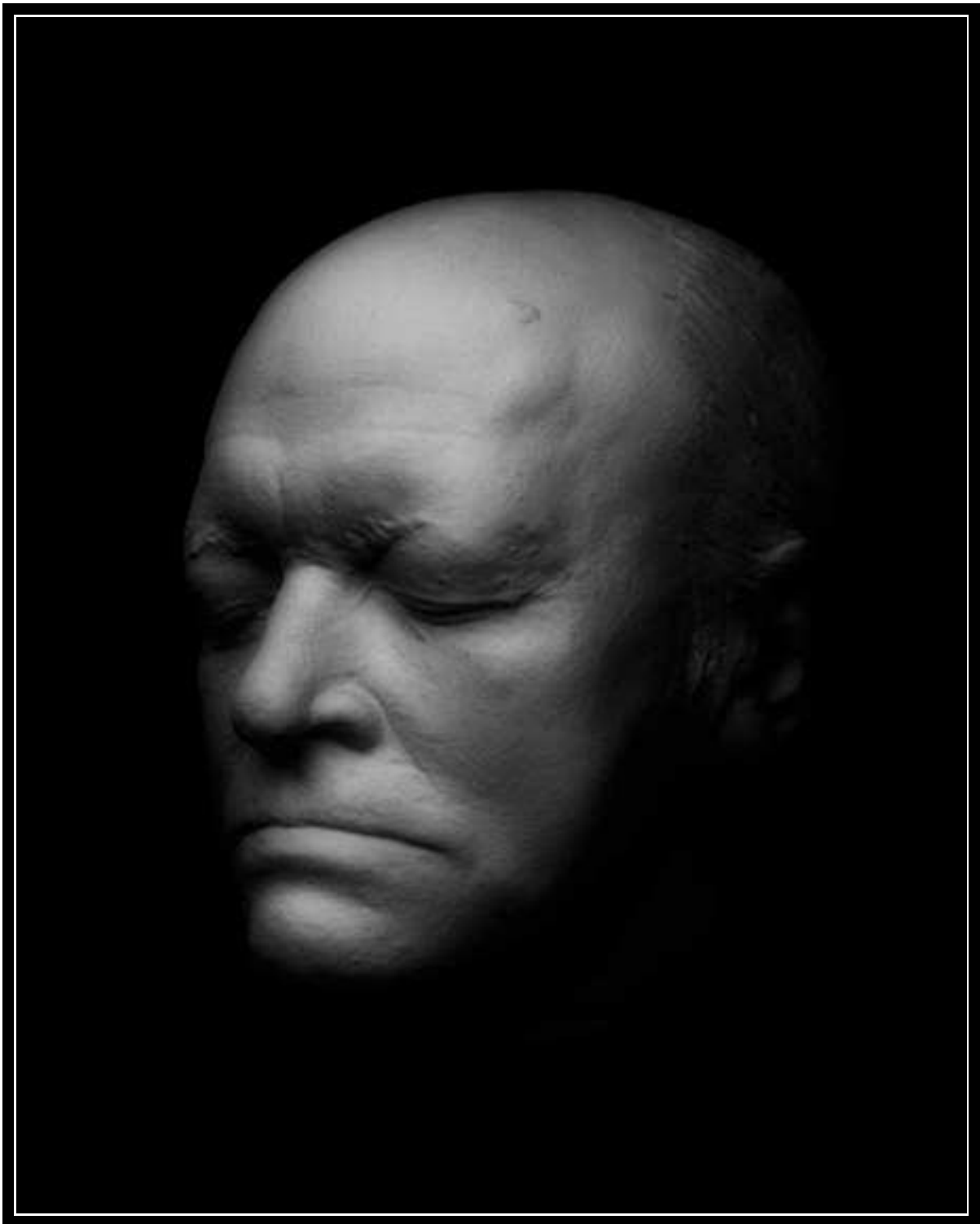
Goethe deathmask.



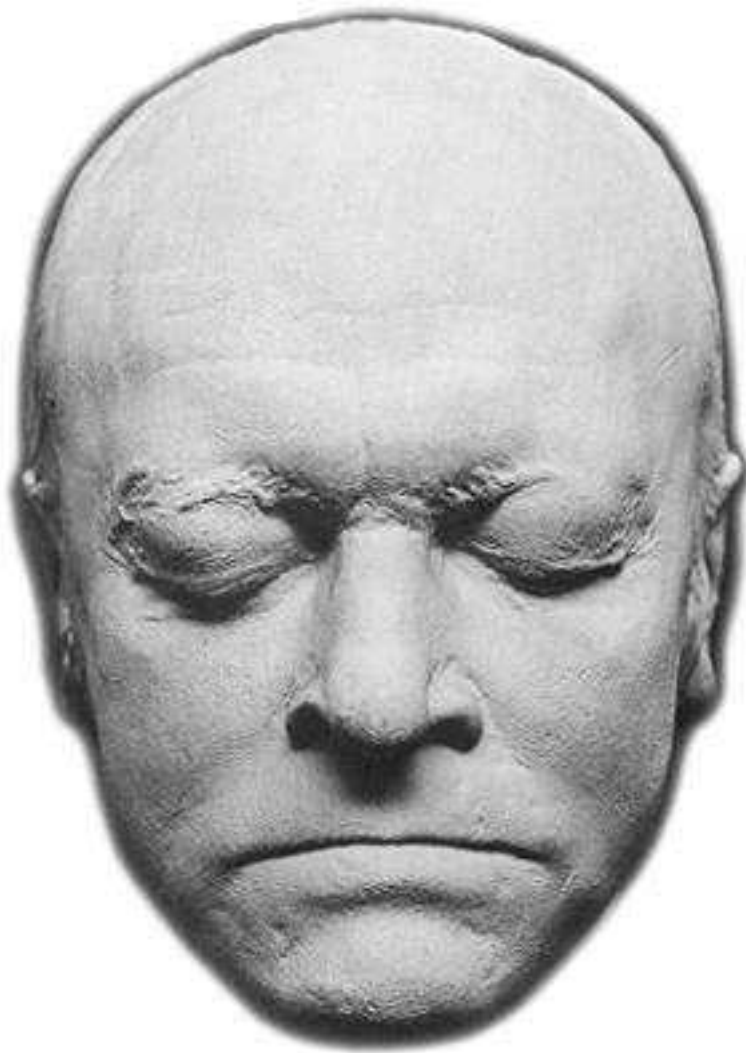
Wolfgang Amadeus Mozart



Mozart deathmask.



William Blake lifemask.



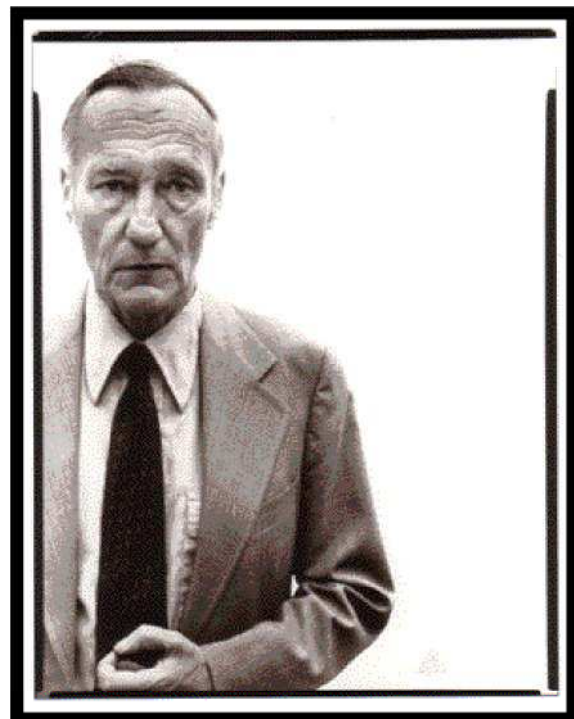
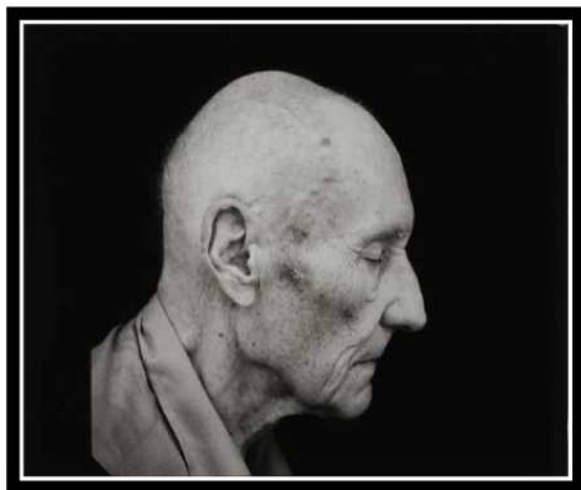
Blake deathmask.

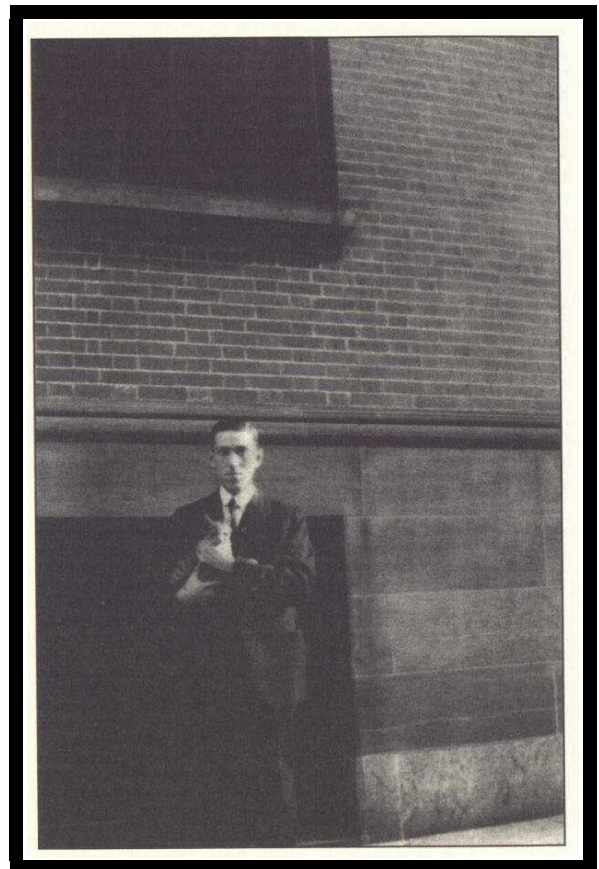


Sir Richard Francis Burton on his deathbed.



William S. Burroughs



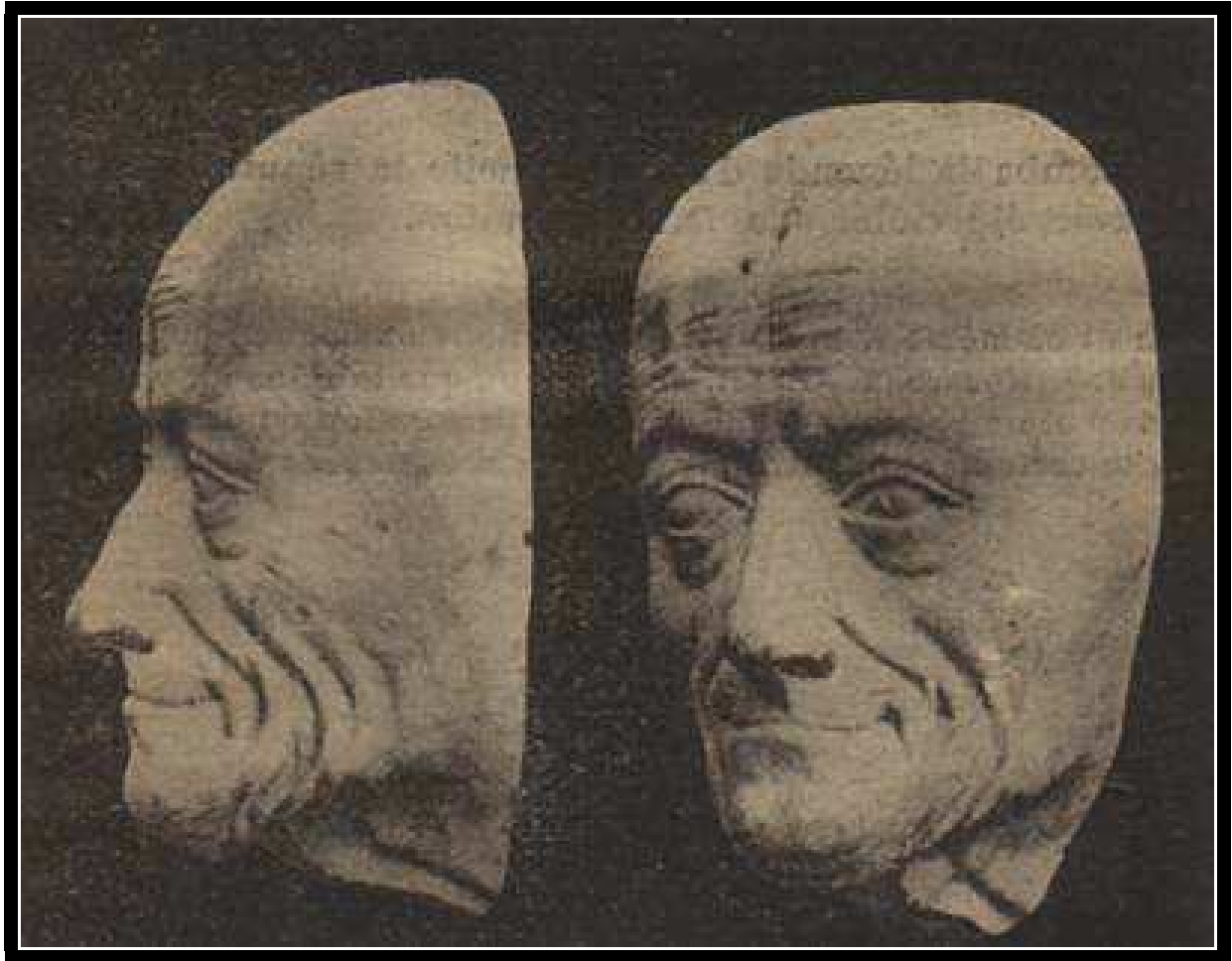




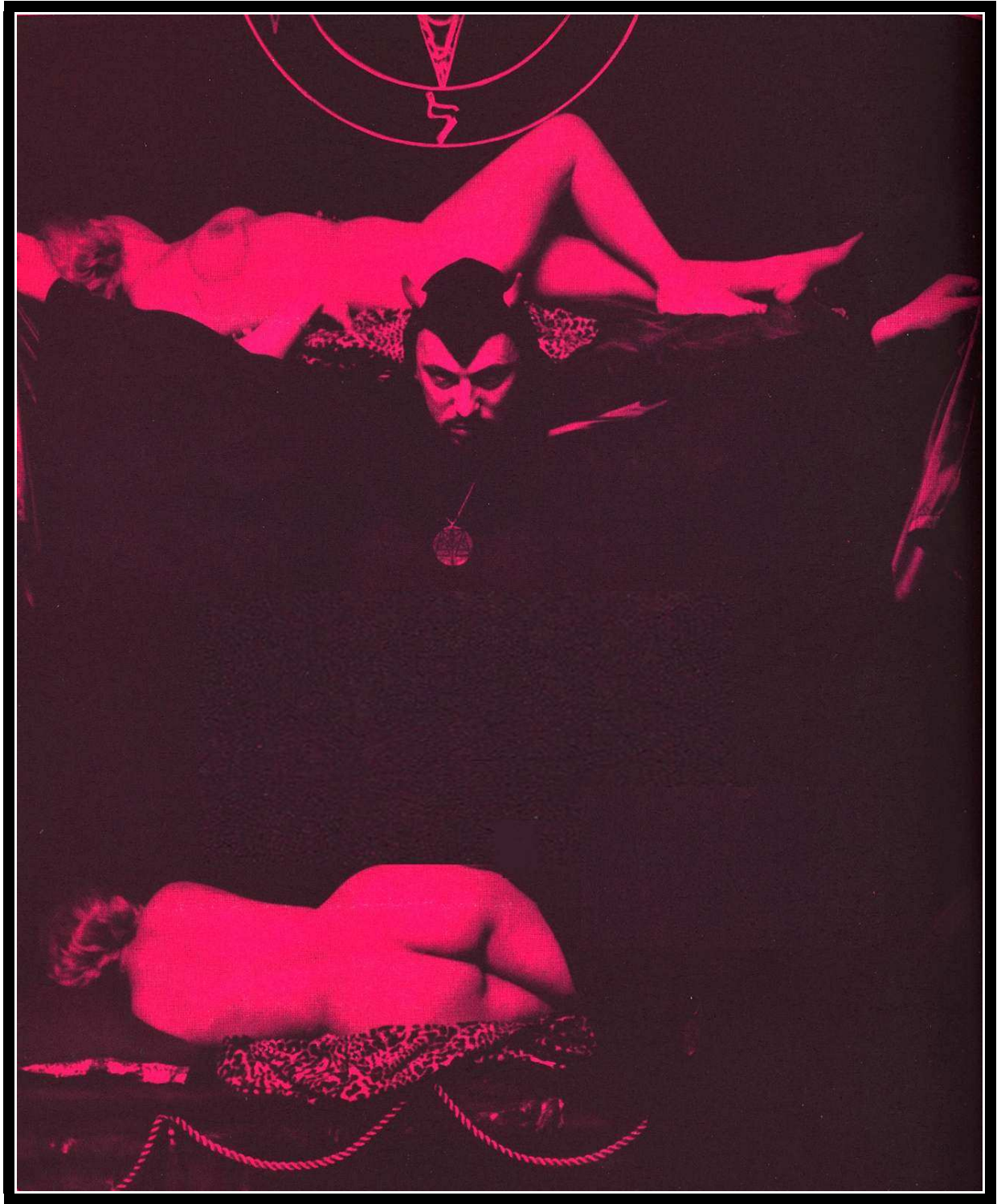
H.P. Lovecraft



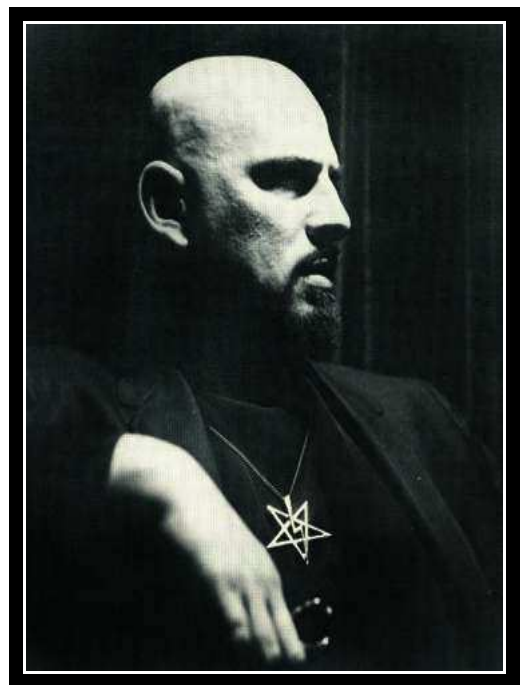
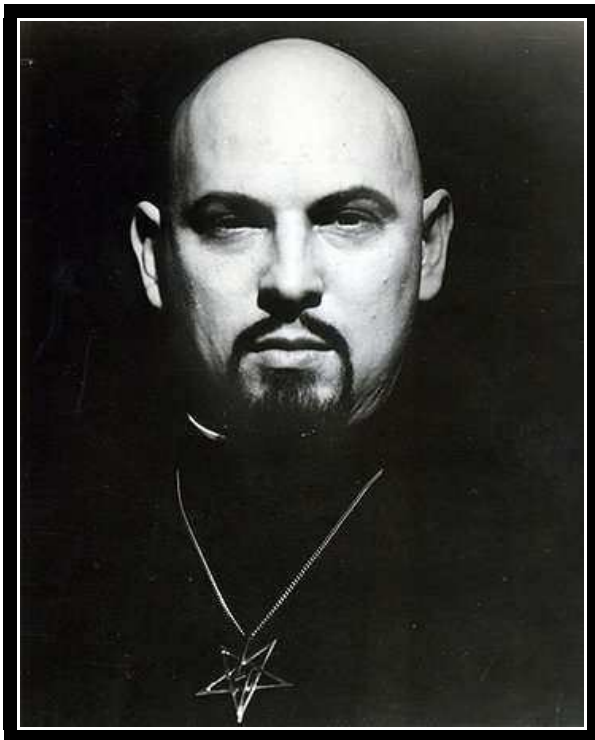
Voltaire



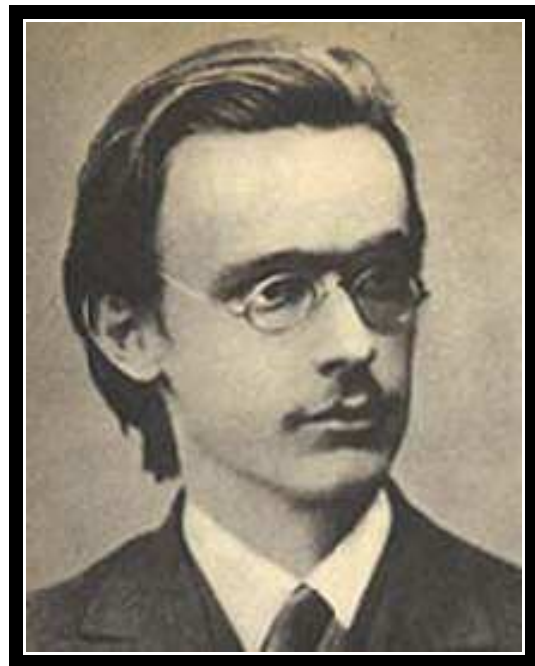
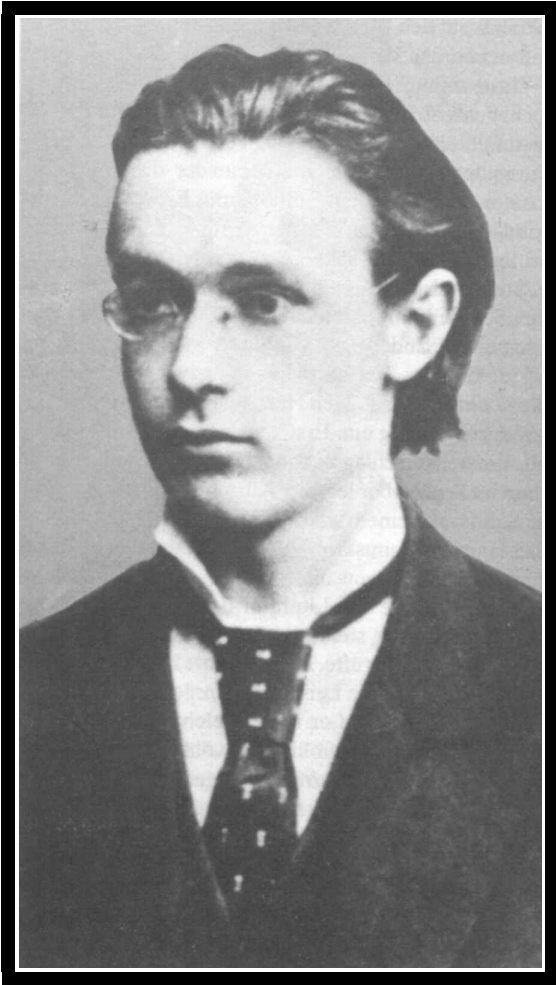
Voltaire deathmask.



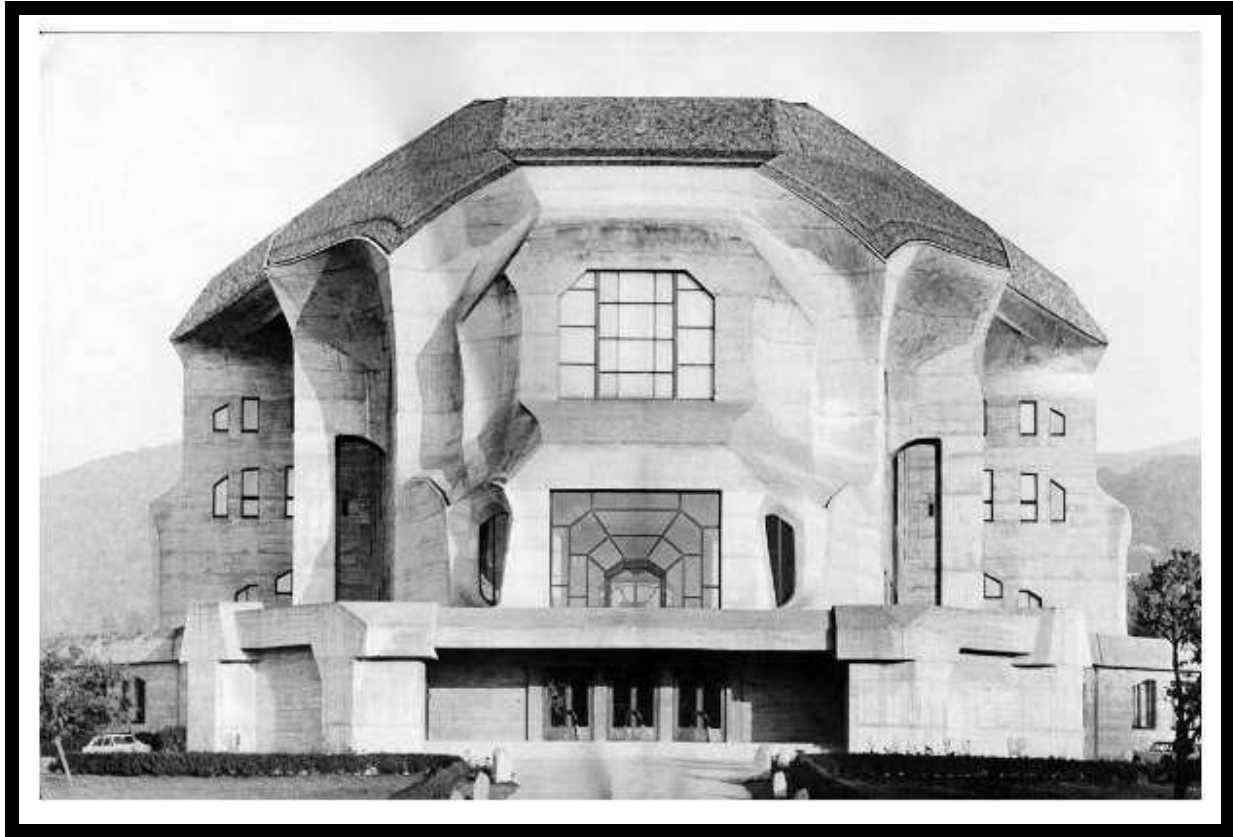
Anton Szandor LaVey



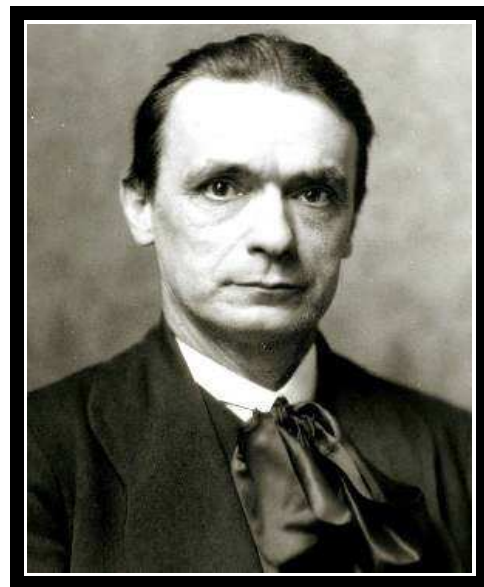


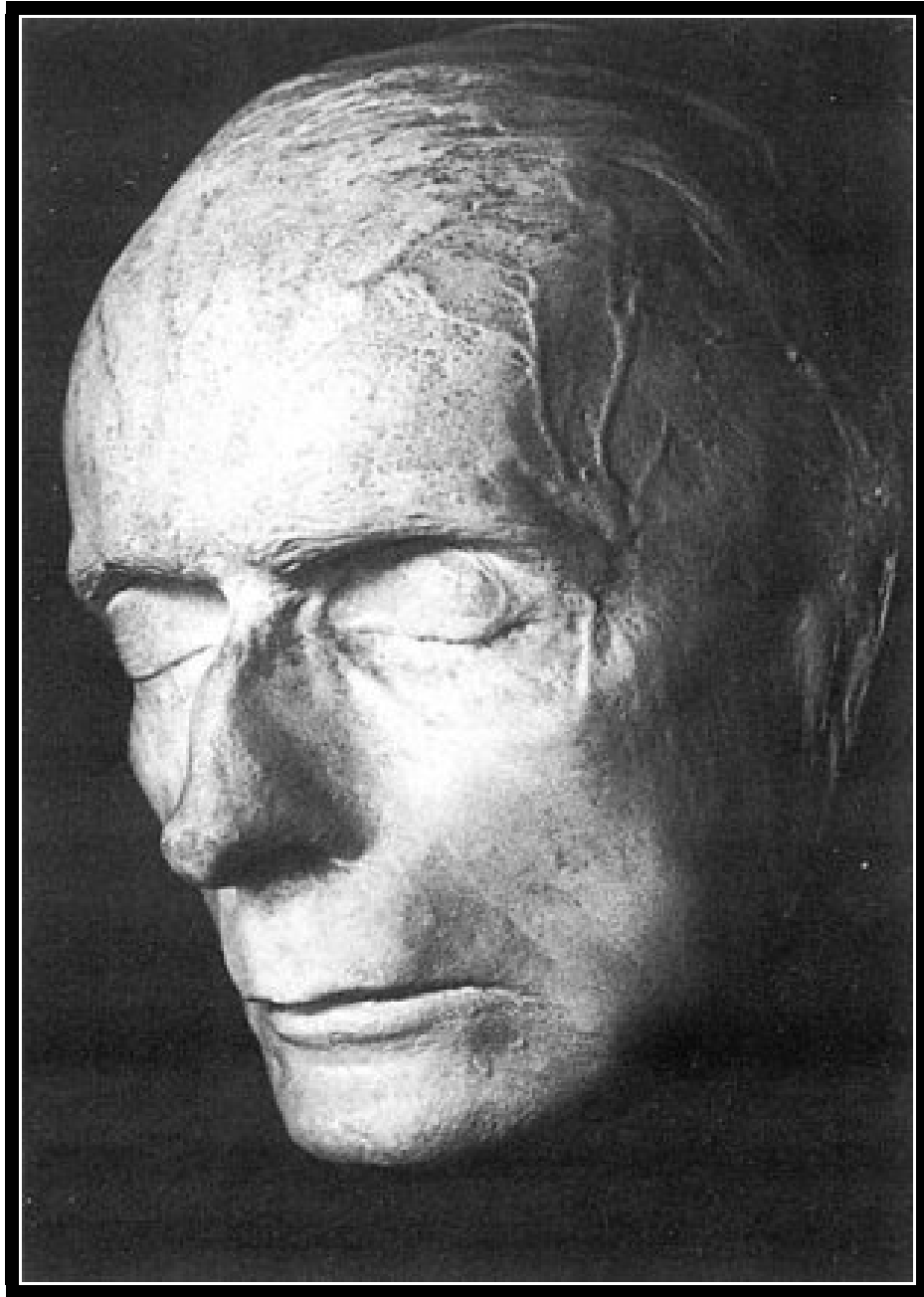


Rudolf Steiner in 1889 E.V.

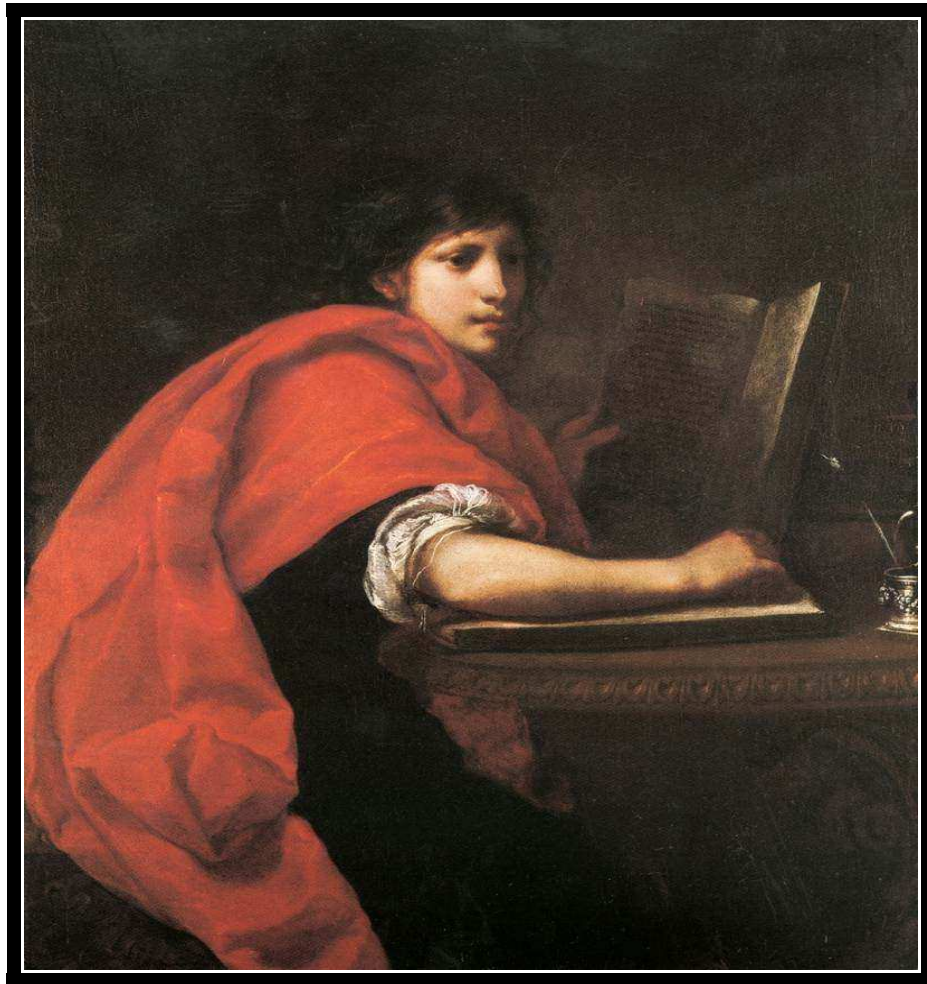


The 2nd Goetheanum of Rudolf Steiner.





Rudolf Steiner deathmask.



St. John the Beloved Disciple.

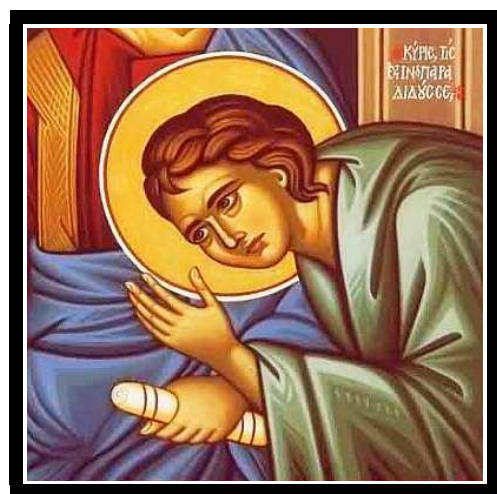
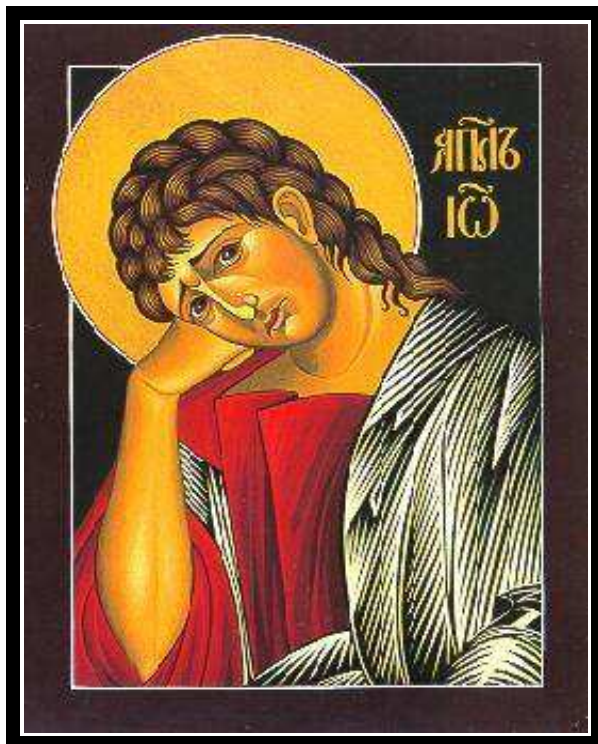




John the Divine.

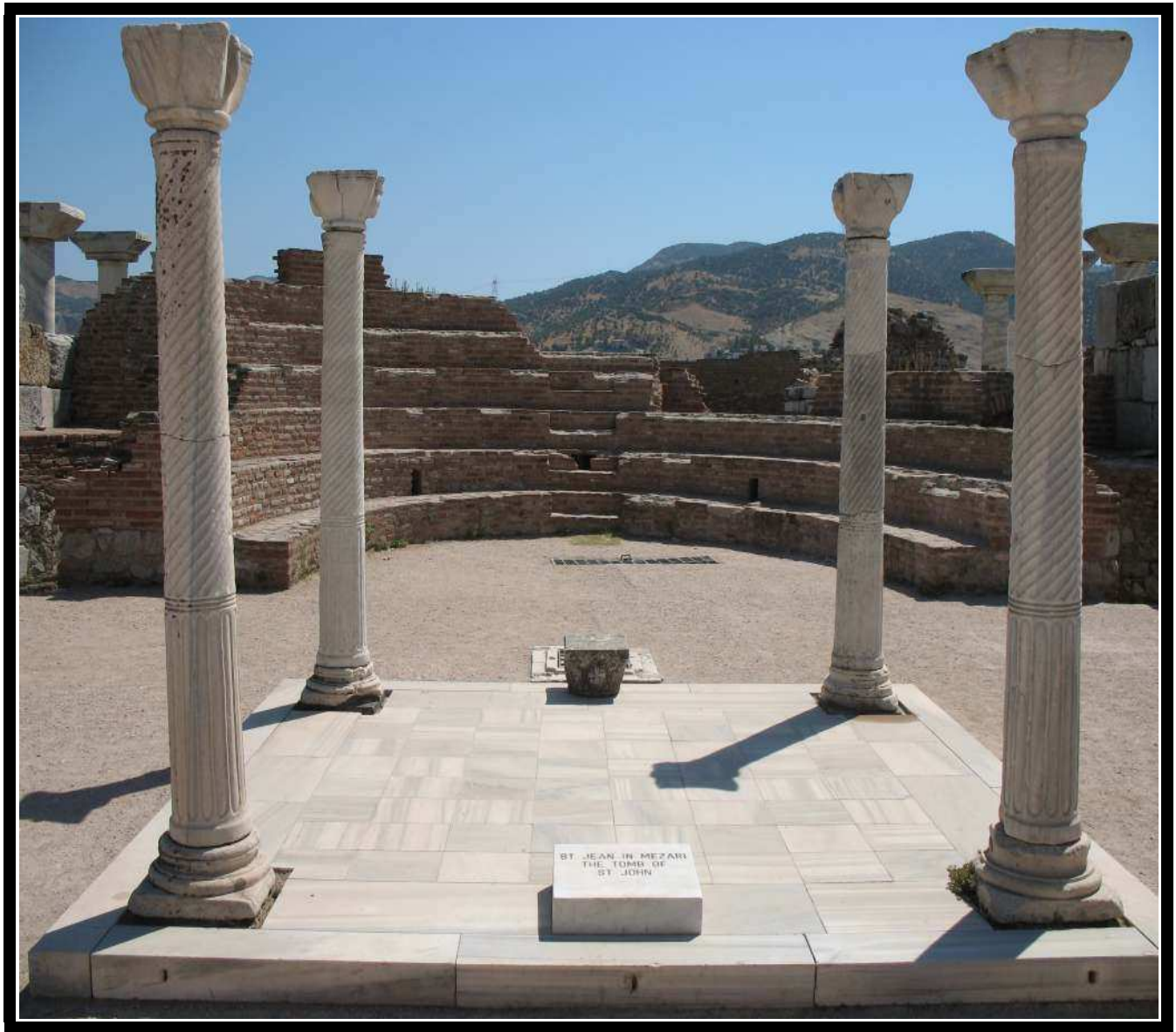


Interior of the cave where John received the Revelation.

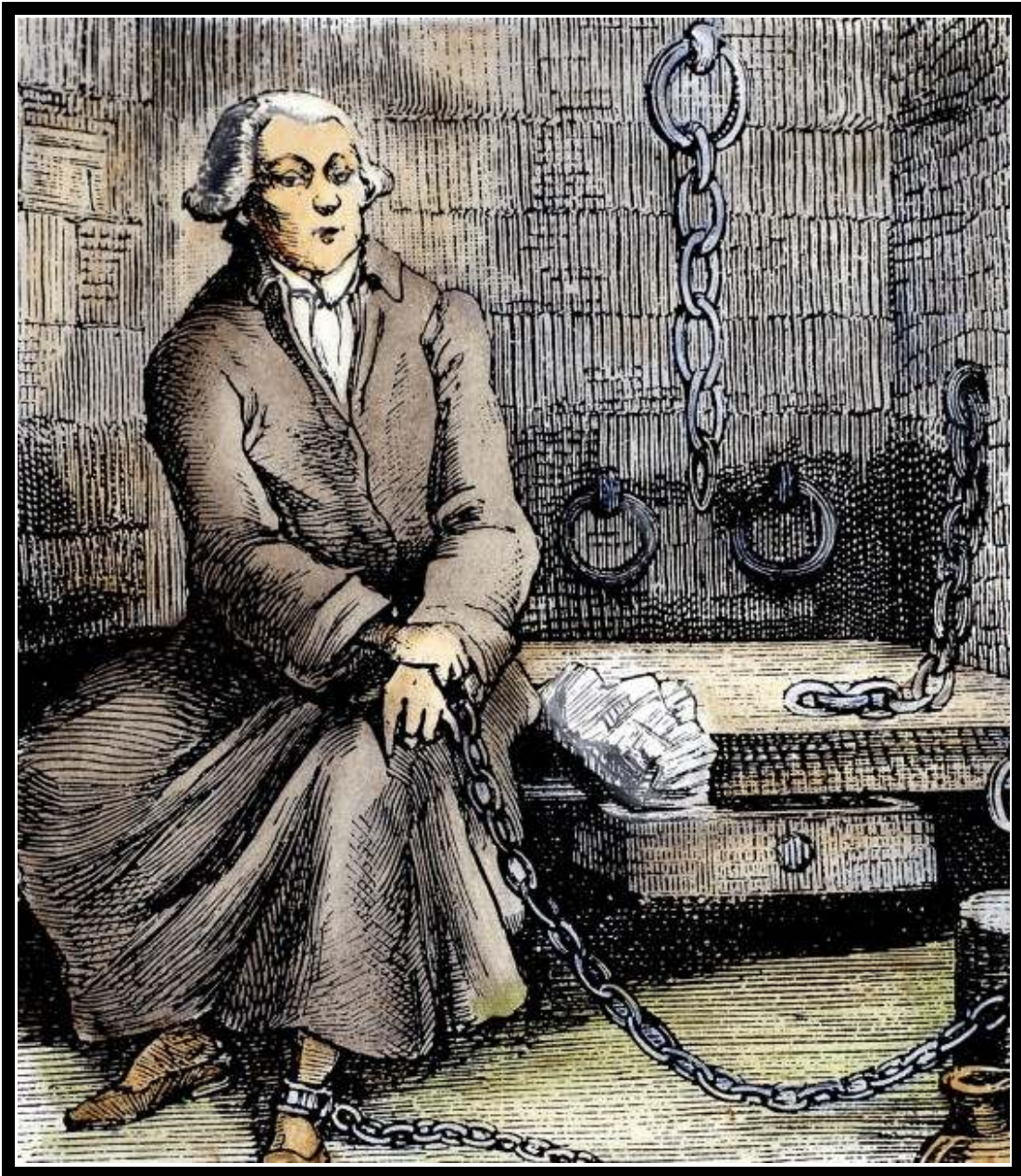




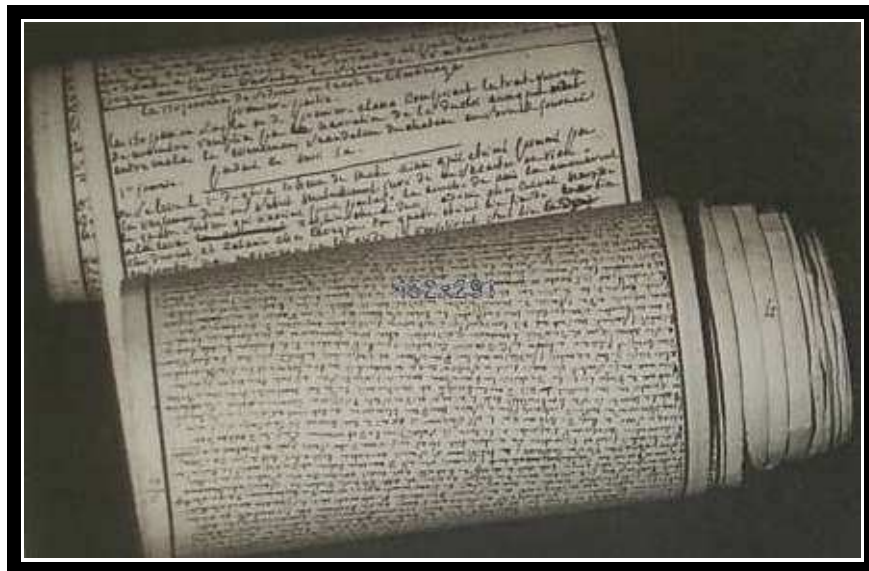
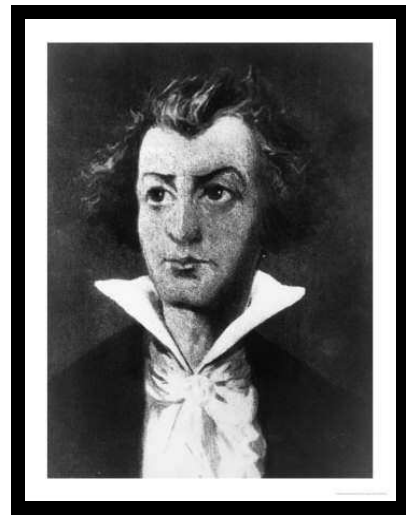
The island of Patmos where St. John received the Revelation of Ixtus.



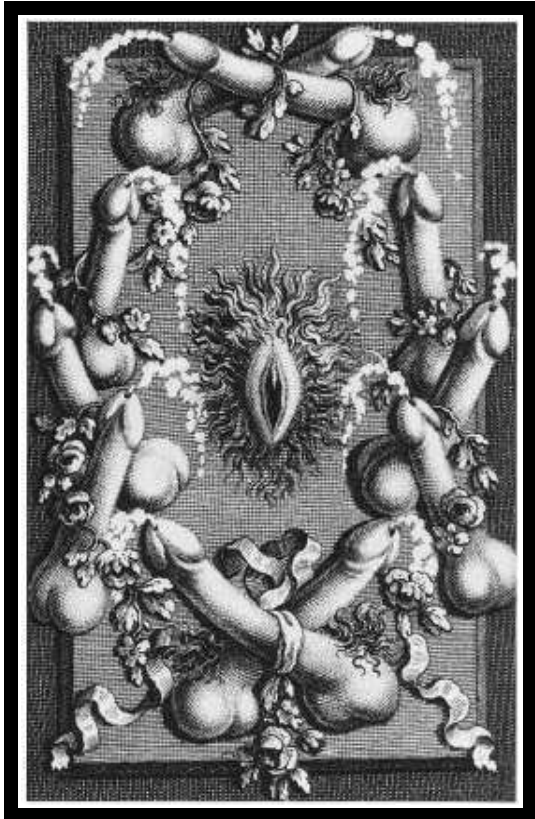
The tomb of St. John in Ephesus.



Donatien Alphonse François, Marquis de Sade.

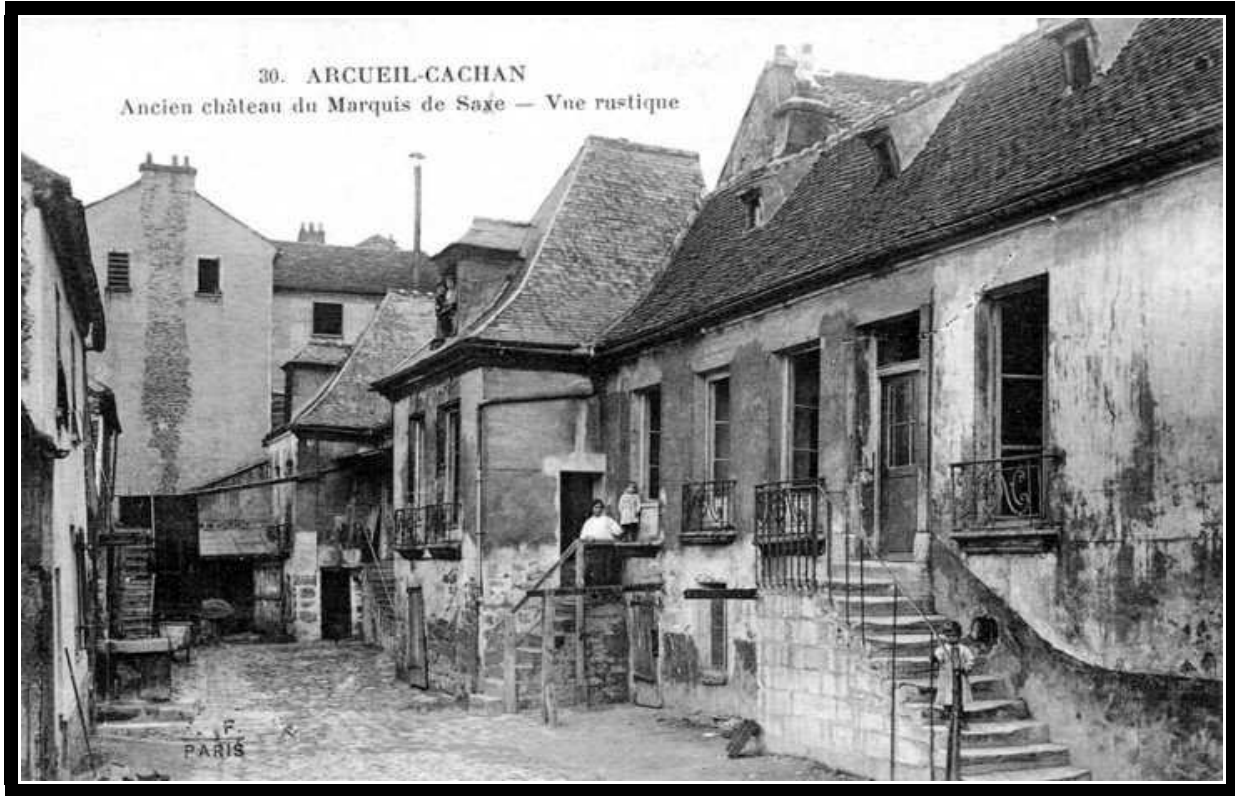


MS. of *120 Days of Sodom*, found in 1904 E.V. in the cell of de Sade.

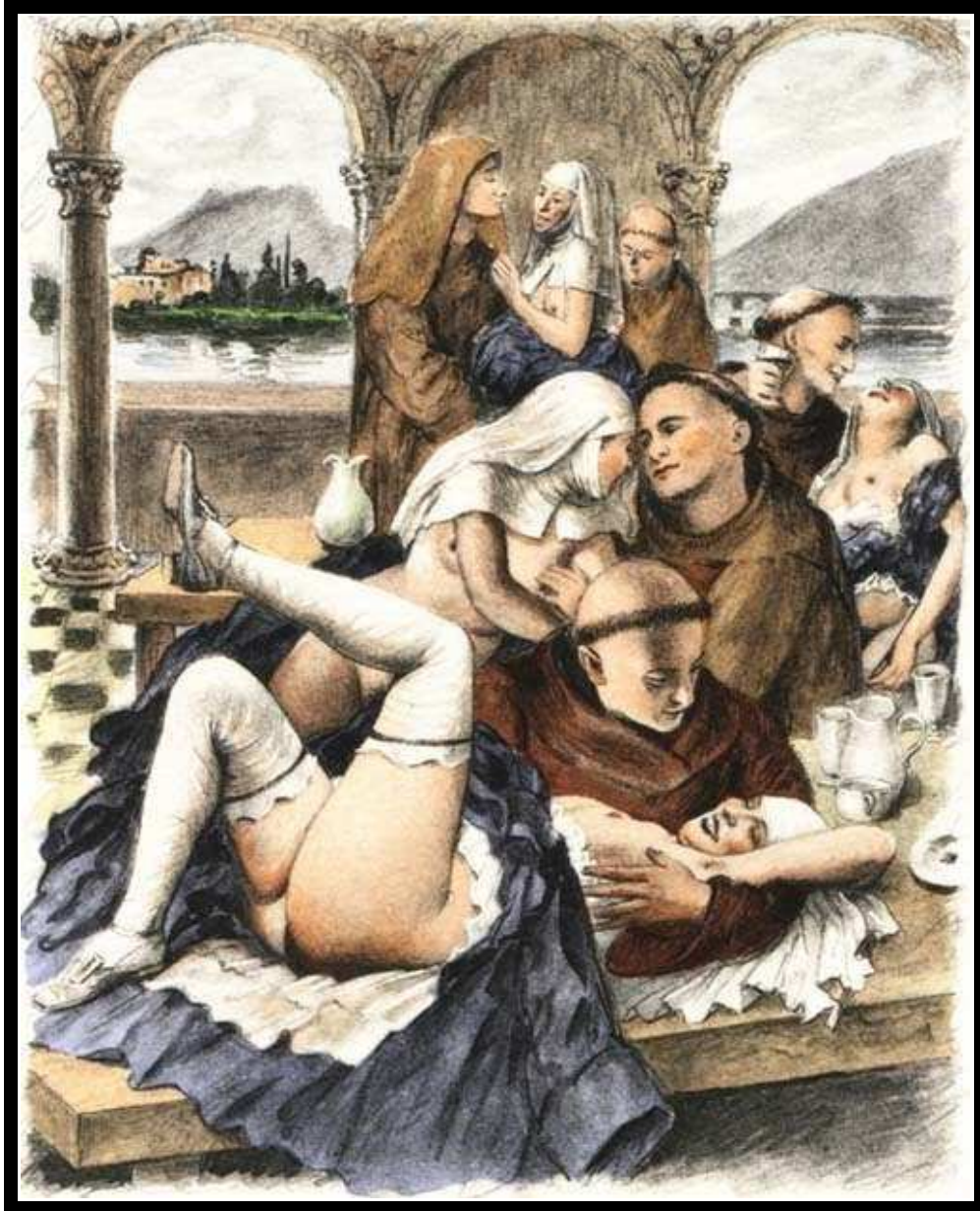




The prison where the Marquis de Sade was held.



Chateau de Marquis de Sade, Lacoste, Provence.



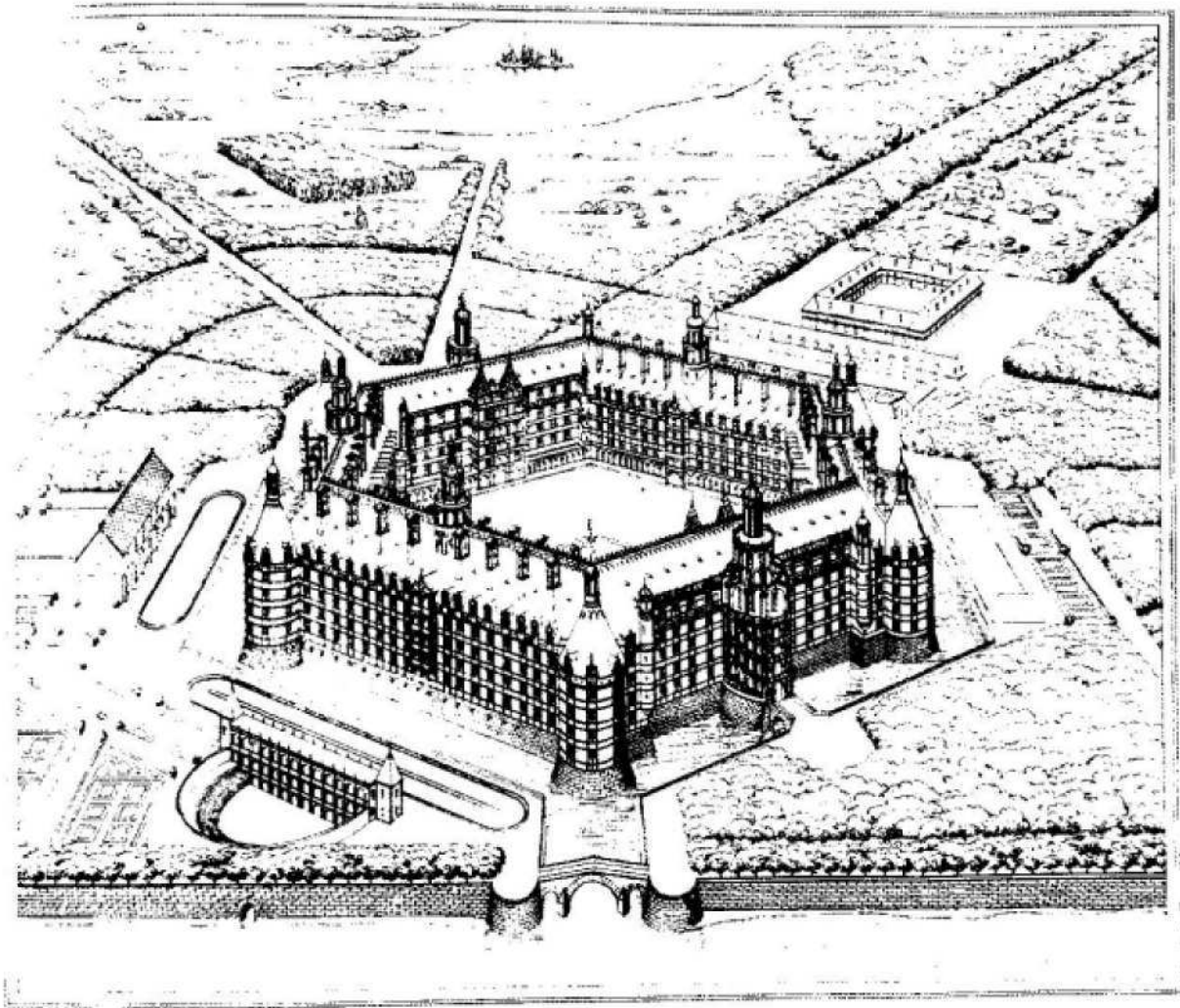
From the works of Marquis de Sade.



Francois Rabelais







Reconstruction of the Abbey of Thelème.





Ego franciscus Rabelaisus diocesis
Turonensis suscepimus gradum doctoratus sub D.
Antonie Gryphio in preclara medicinis facultate
die Vigesima secunda mensis Maii. Anno domini
millesimo quingentesimo trigesimo septimo.

Rabelaisus



Pernieal polisher that belonged originally to Rabelais, dating to the sixteenth century. The 9th Earl paid £400 for this particular artifact.



Musée Rabelais, Maison de La Devinière.





Interior of the house of Rabelais.

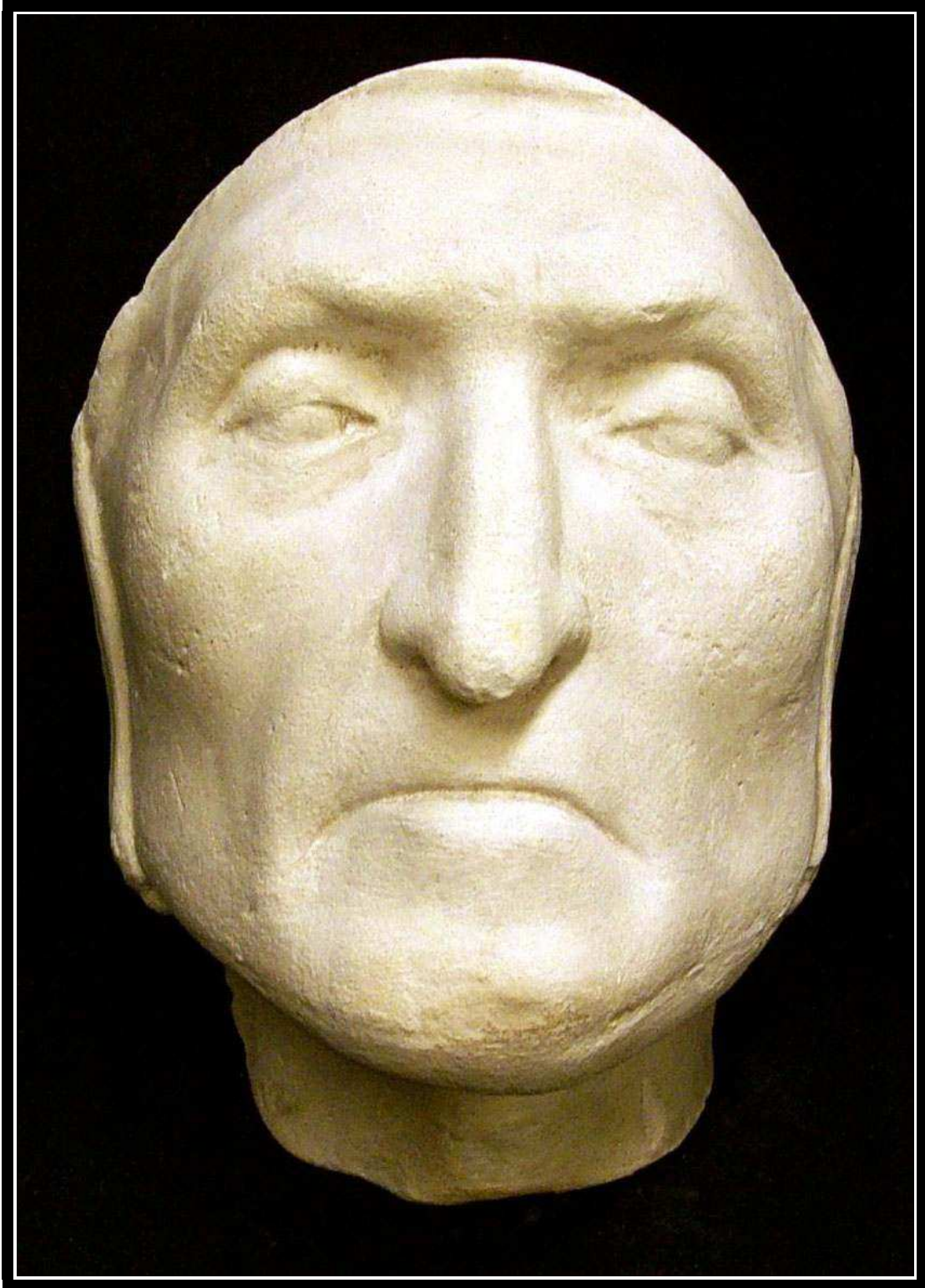


Basement.

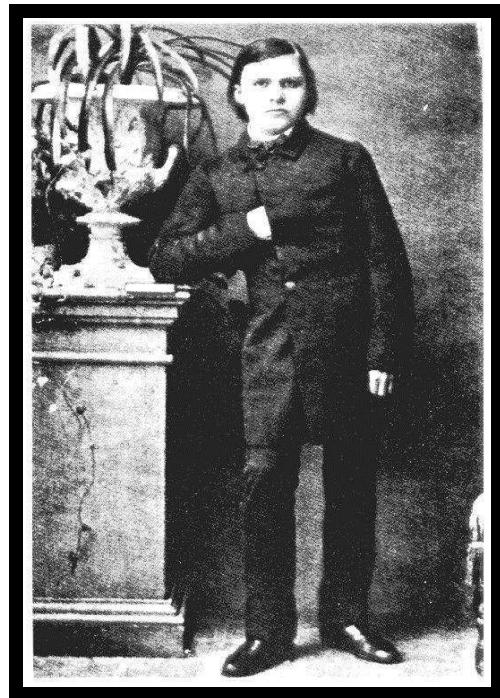


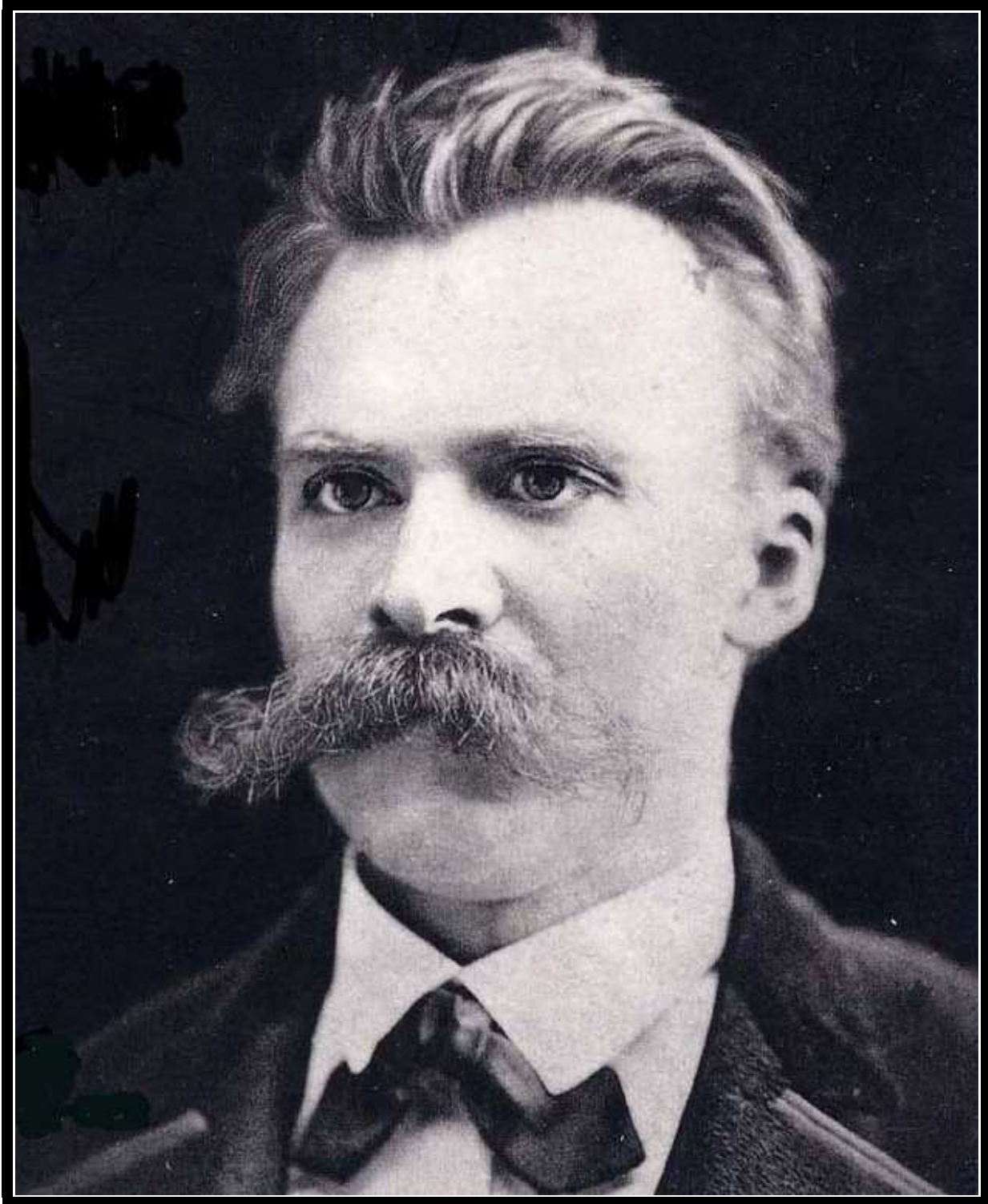
Valeria Messalina.



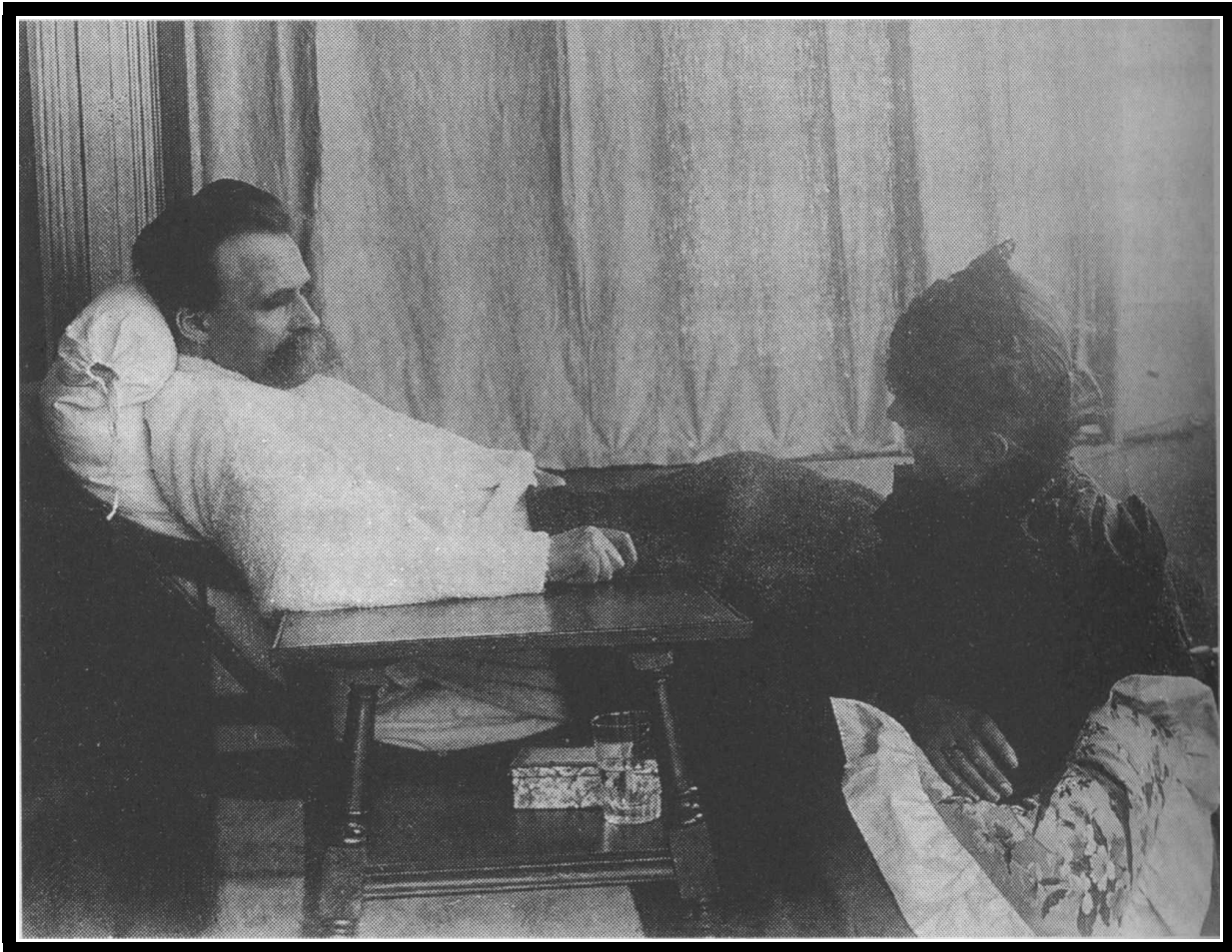


Dante deathmask.





Friedrich Nietzsche.



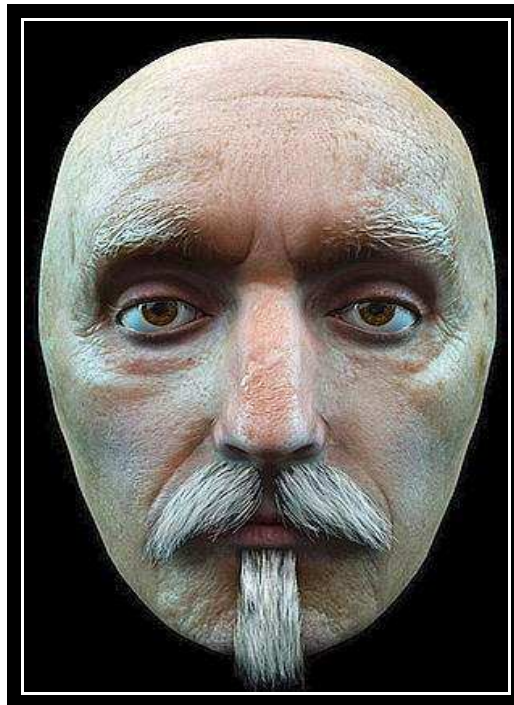


Nietzsche deathmask.

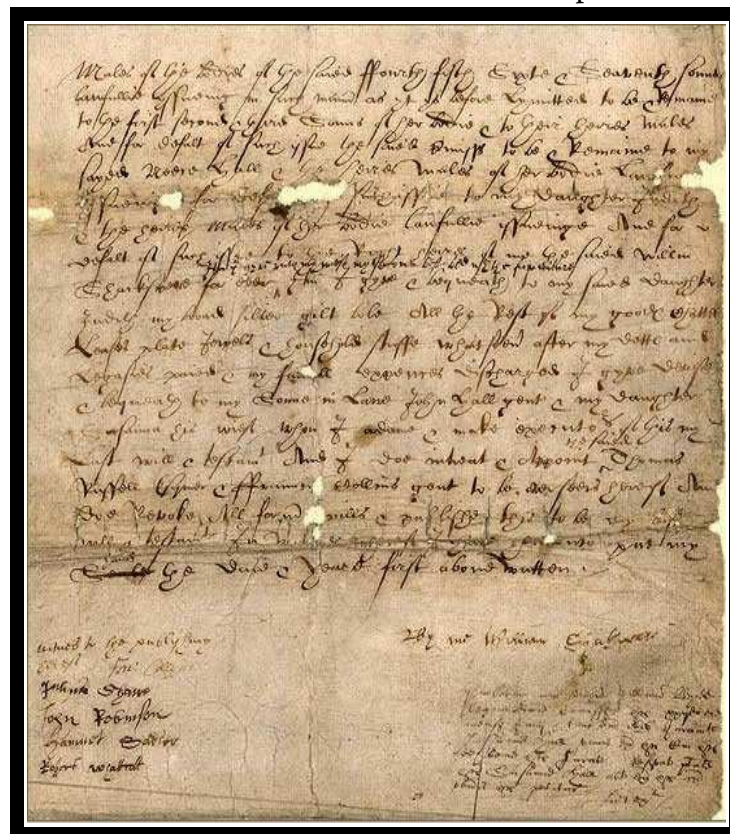


Gerard Encausse, a.k.a. Papus.





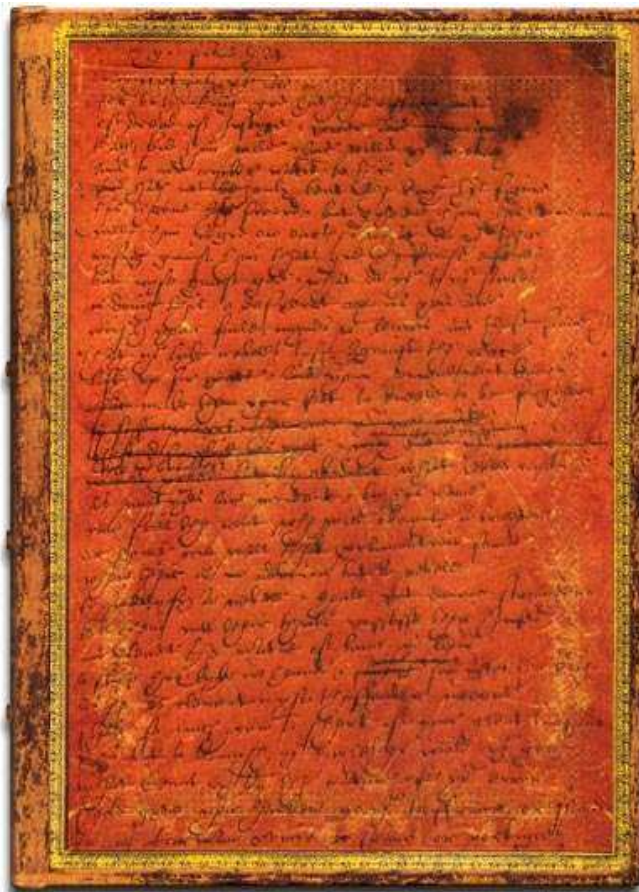
Modern reconstruction of the face of Shakespeare.



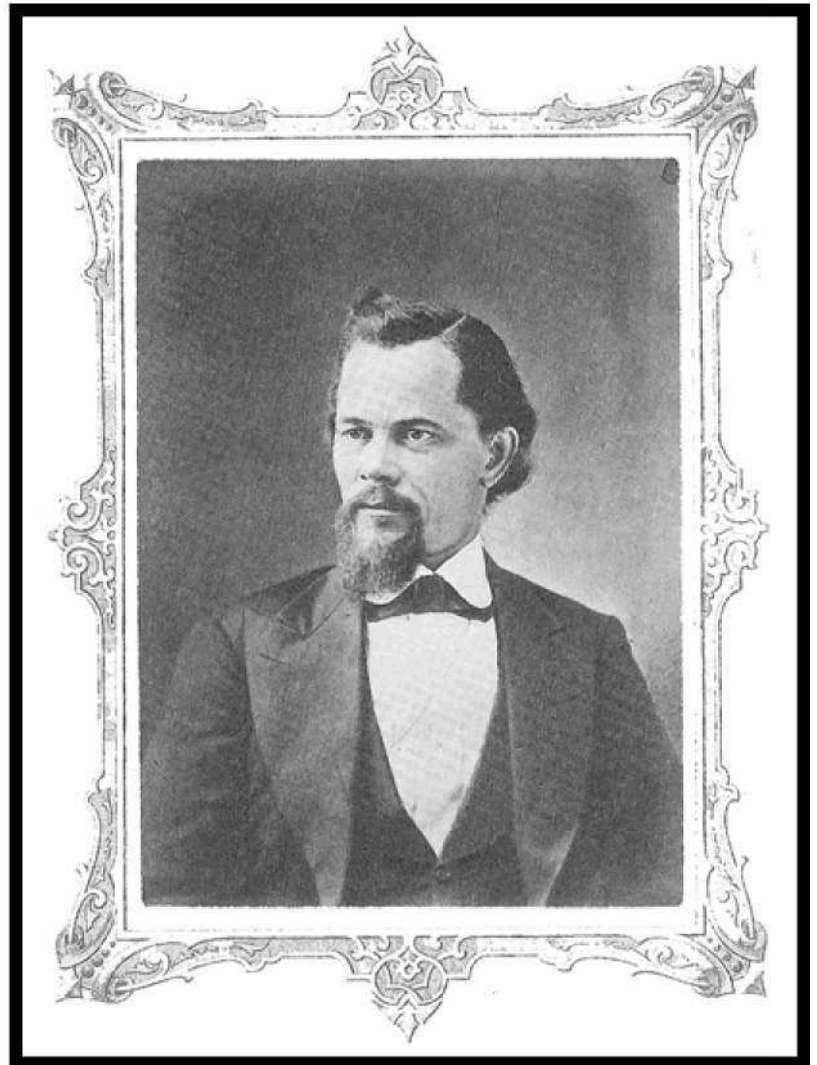
Last Will and Testament of William Shakespeare.



Shakespeare deathmask.



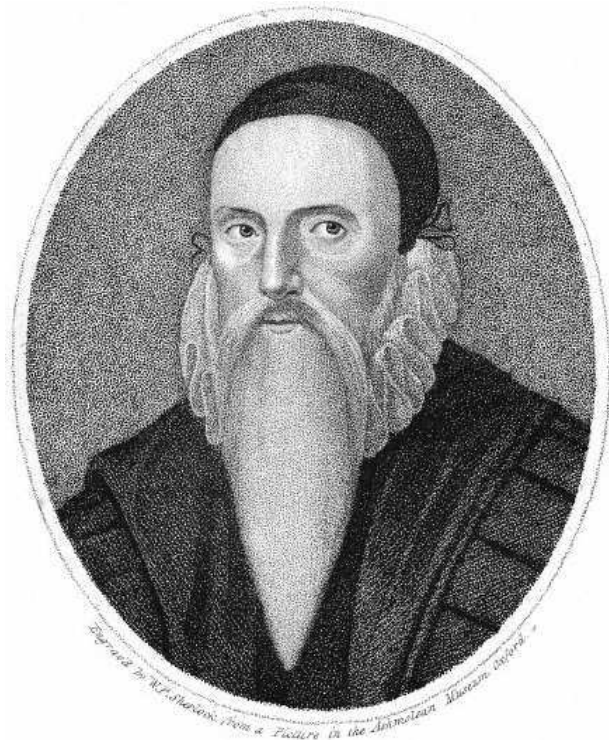
William Shakespeare



Paschal Beverly Randolph

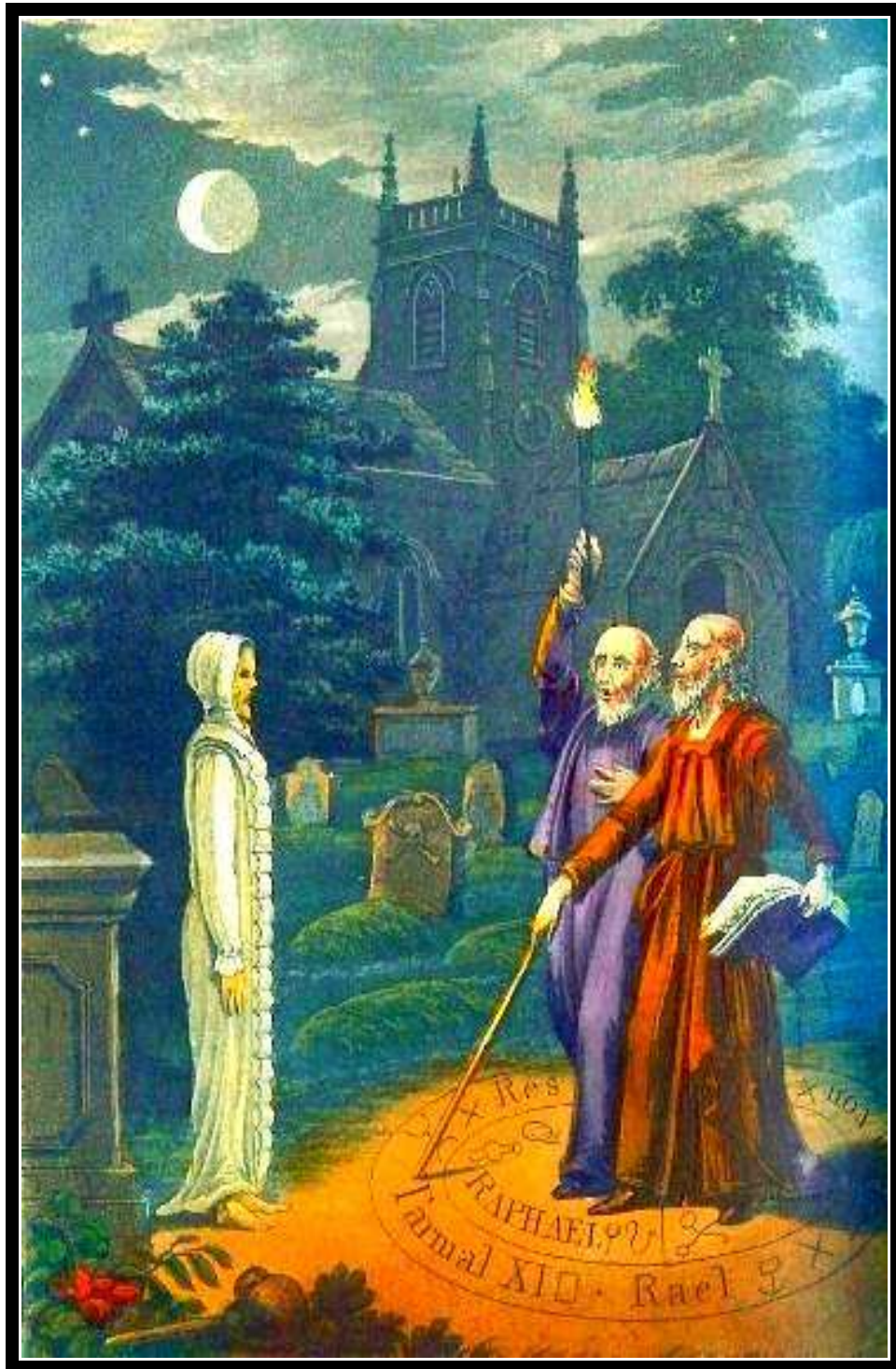


Giordano Bruno.



Edward Kelly & John Dee.

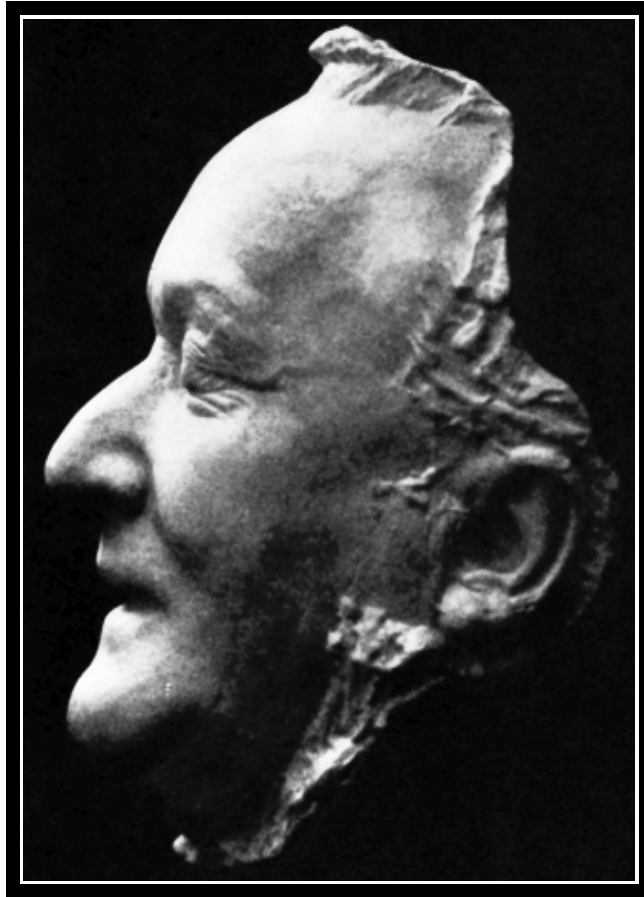




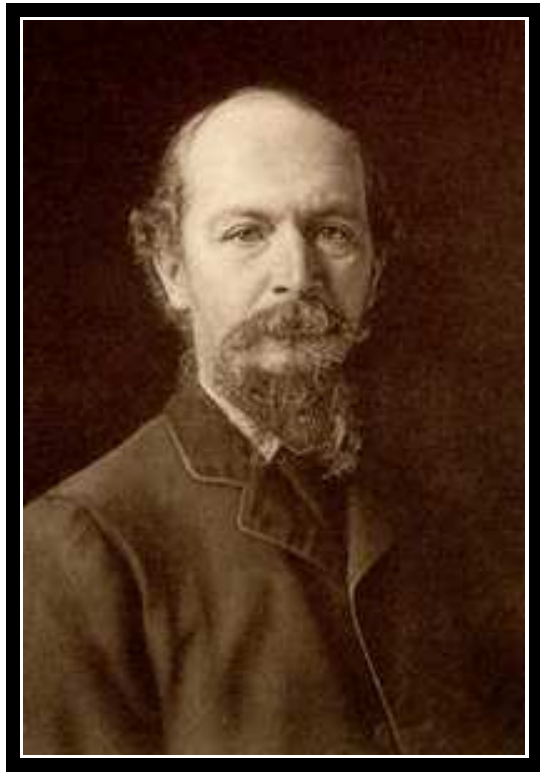


The tower from which Edward Kelly fell and died from his injuries.

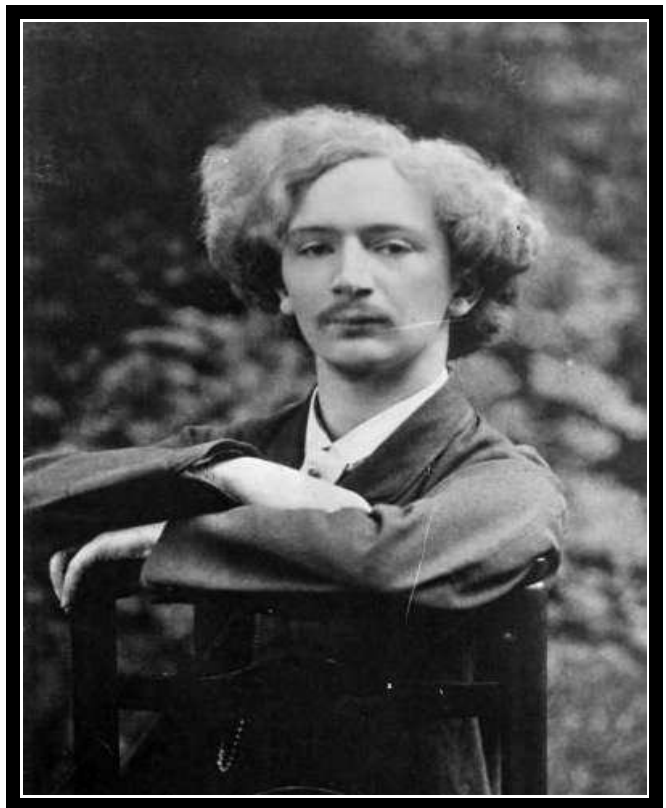


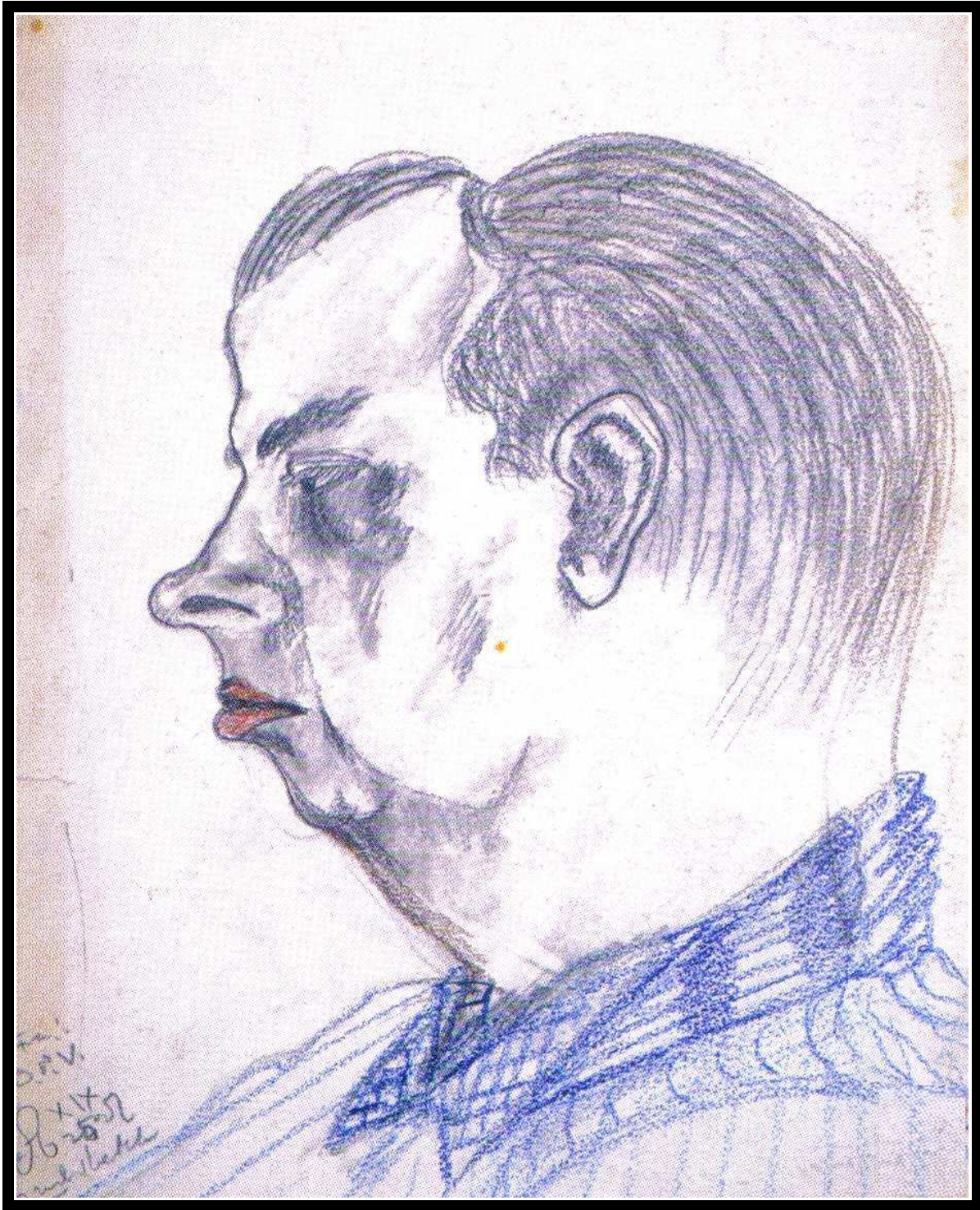


Richard Wagner deathmask.



Algernon Charles Swinburne

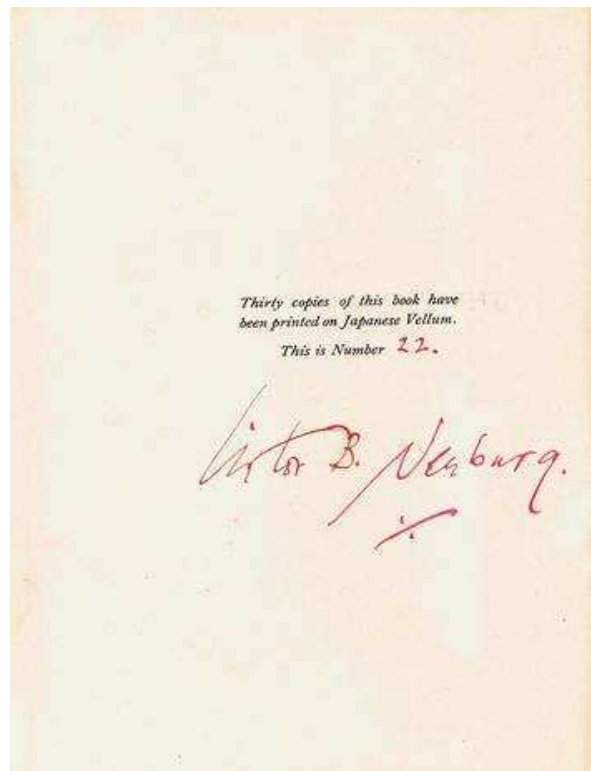


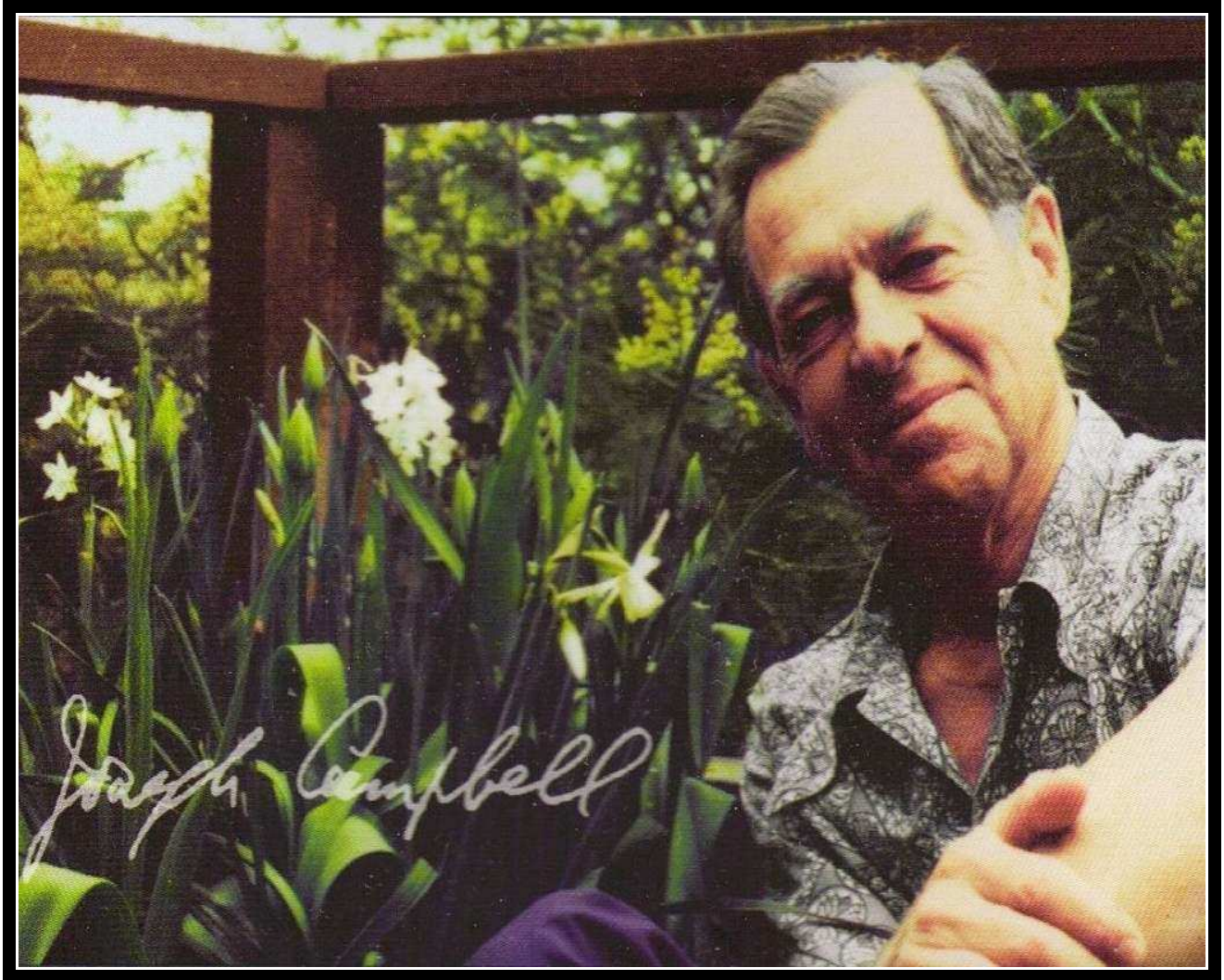


Norman Mudd.

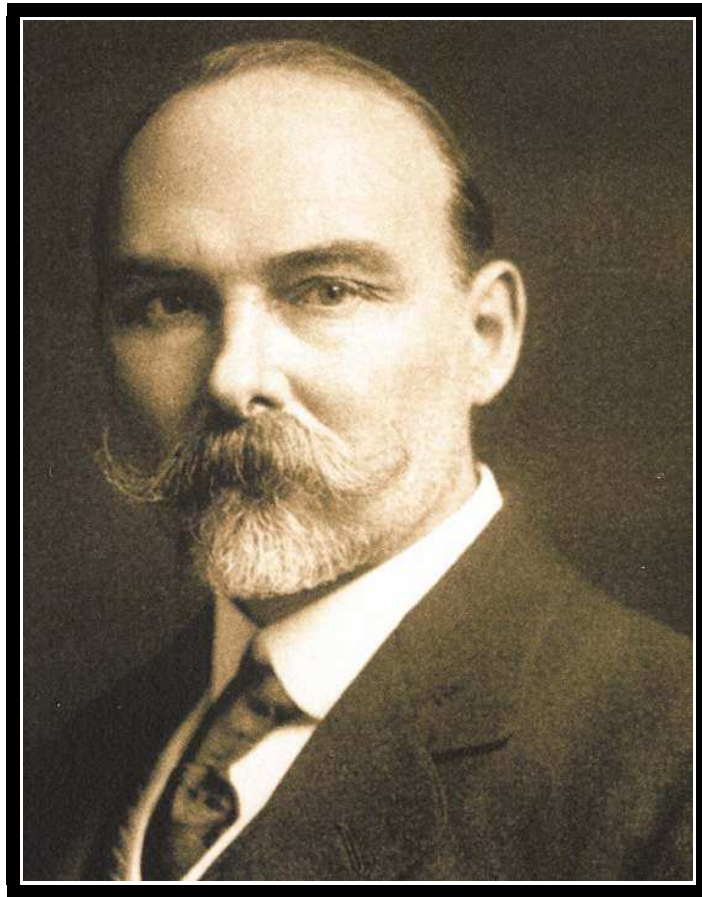


Victor Neuburg





Joseph Campbell.



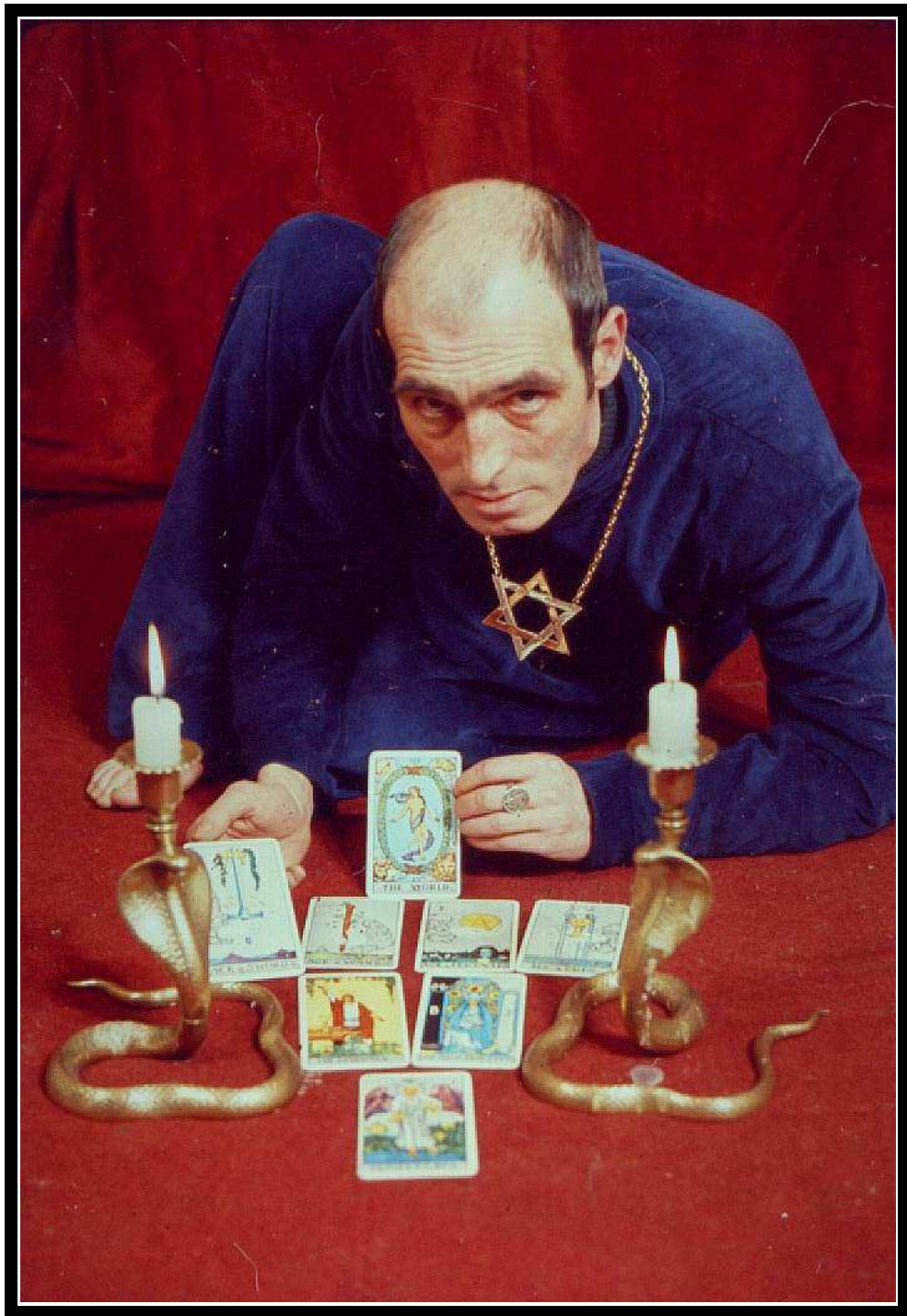
G.R.S. Mead.



Anna Kingsford





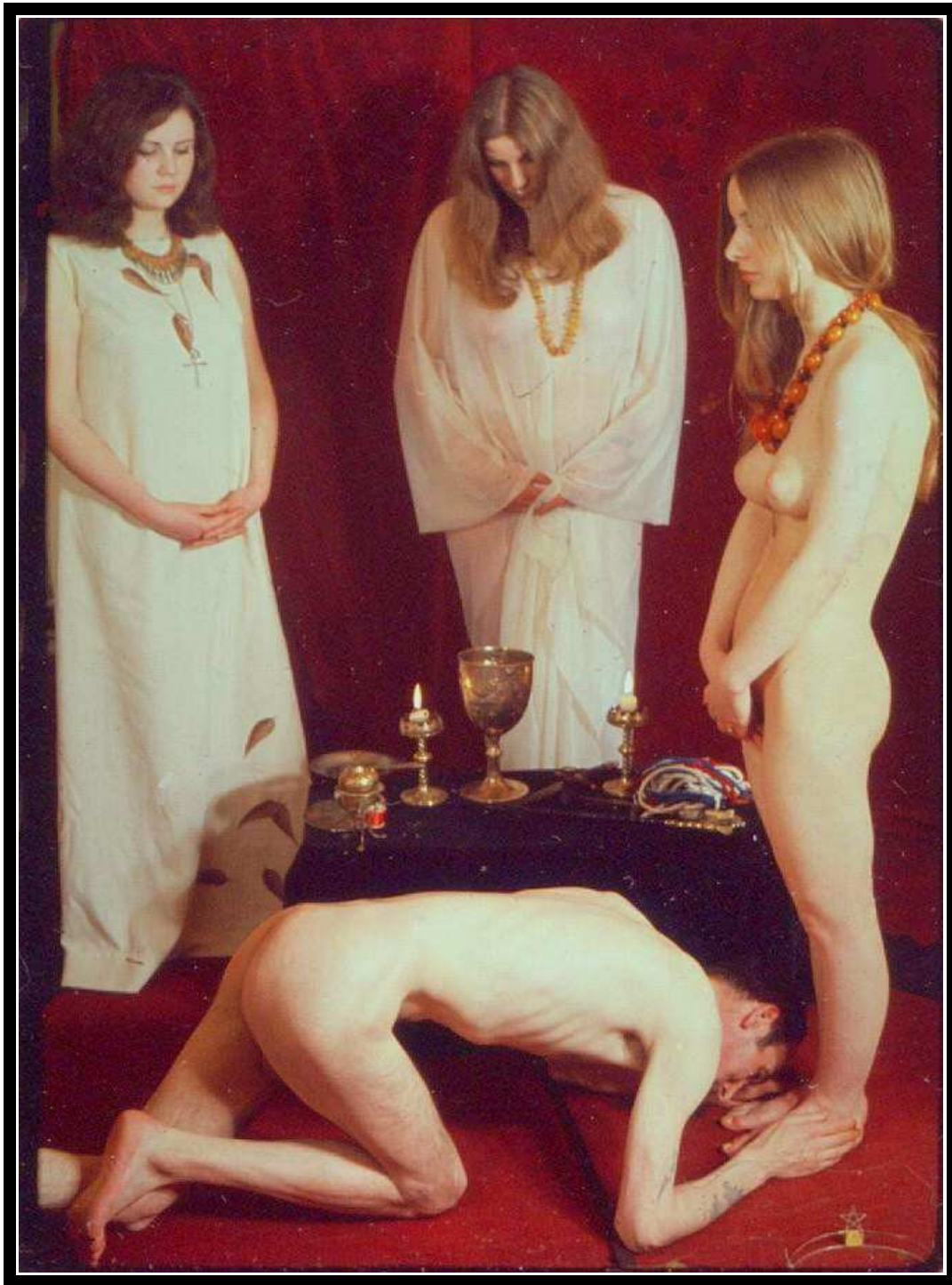


Alex Sanders.



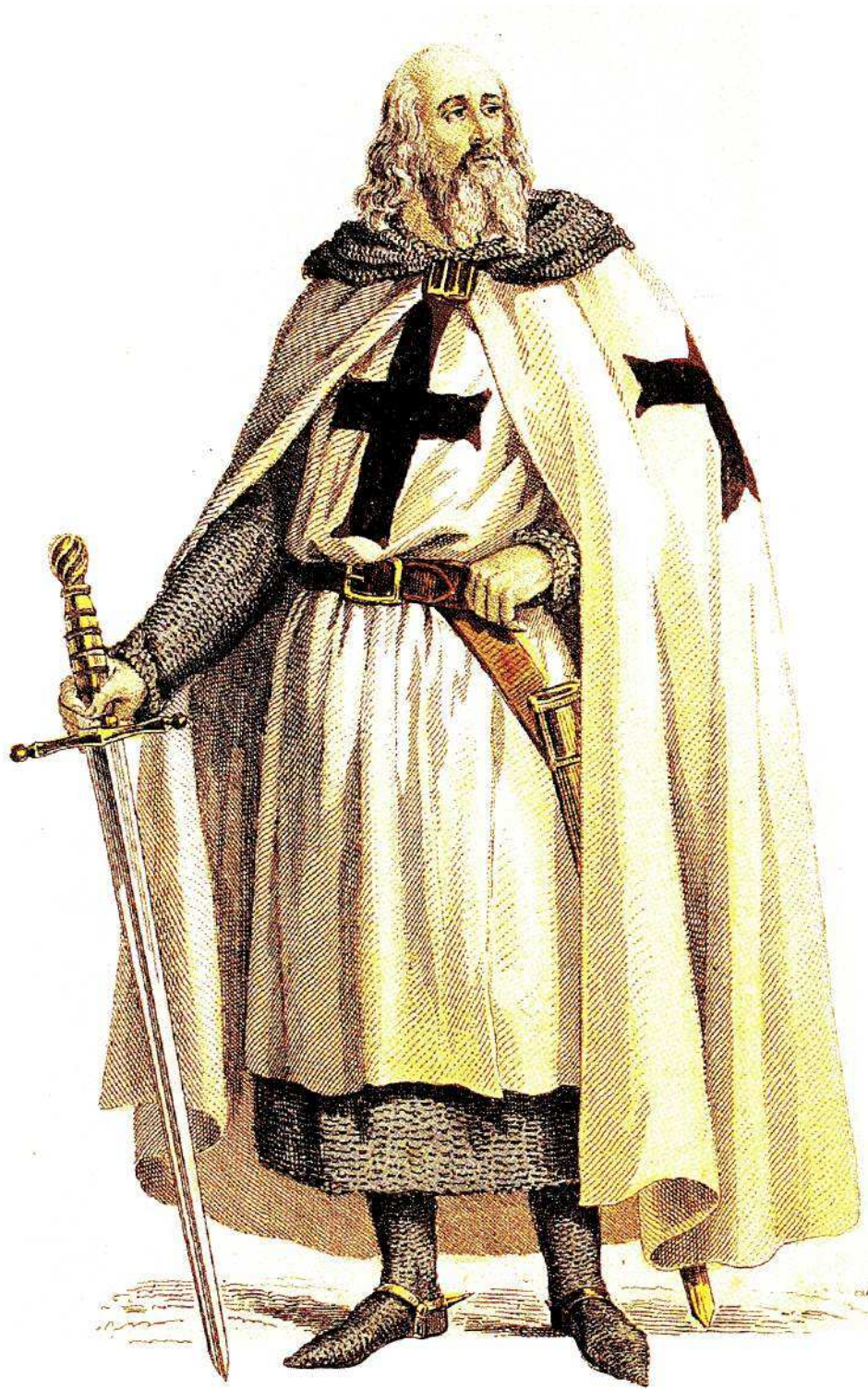
Maxine Sanders.





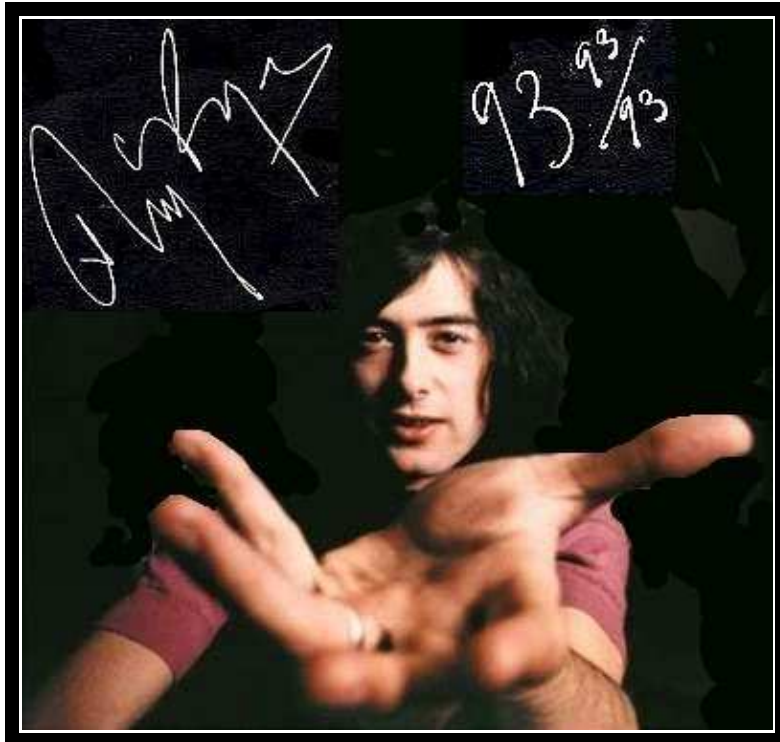




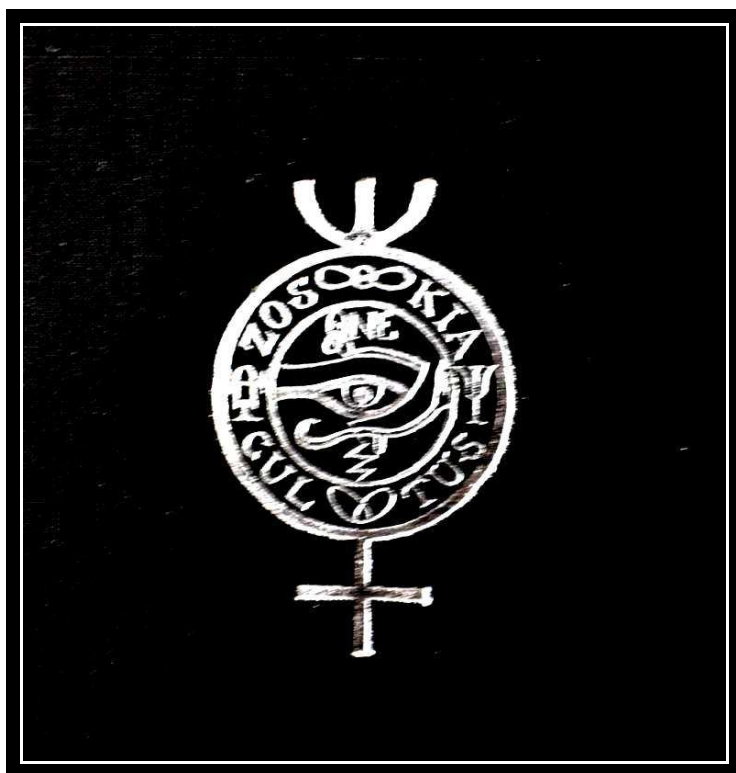


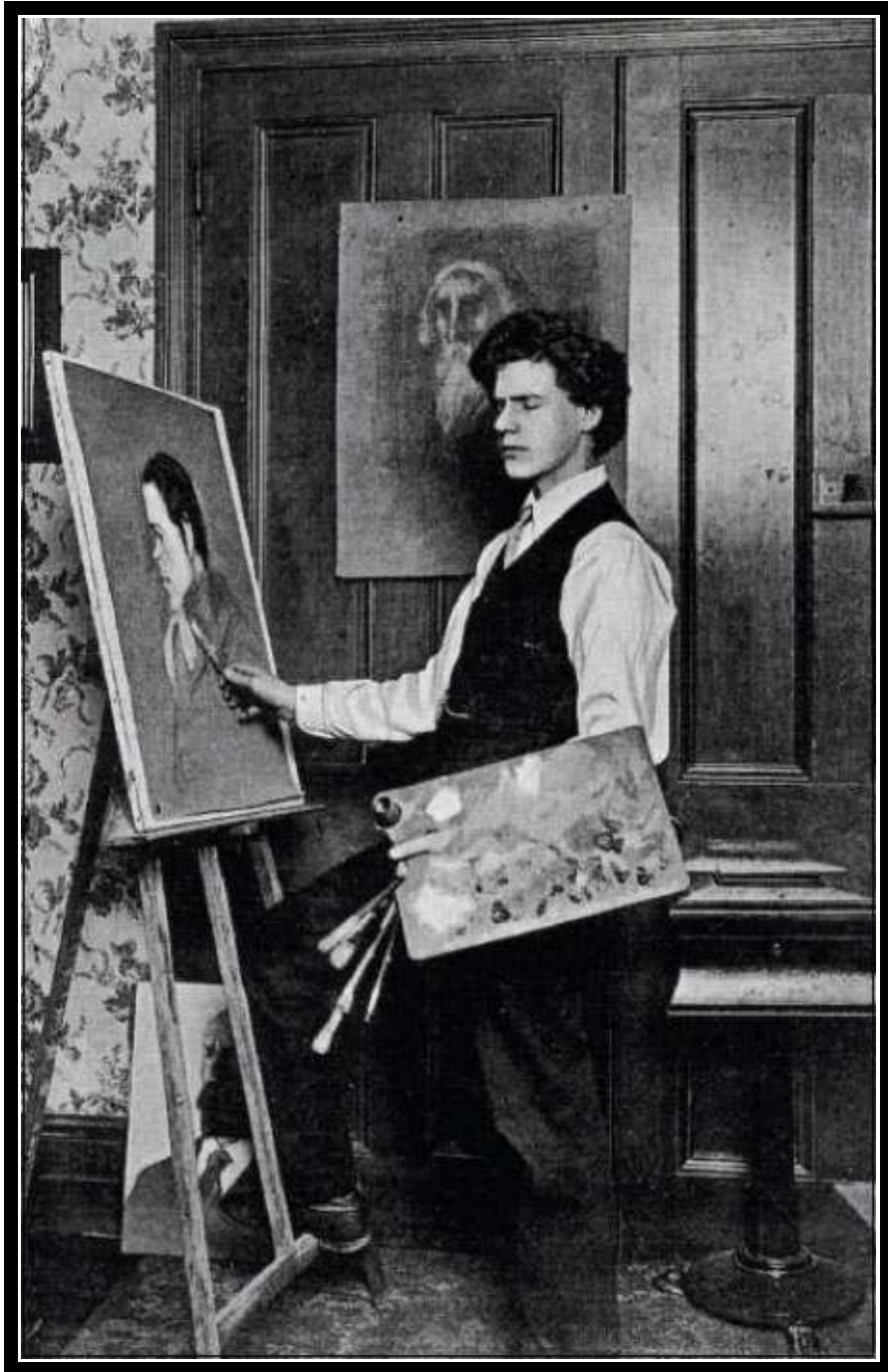
Jacques de Molay.

JAMES PATRICK PAGE

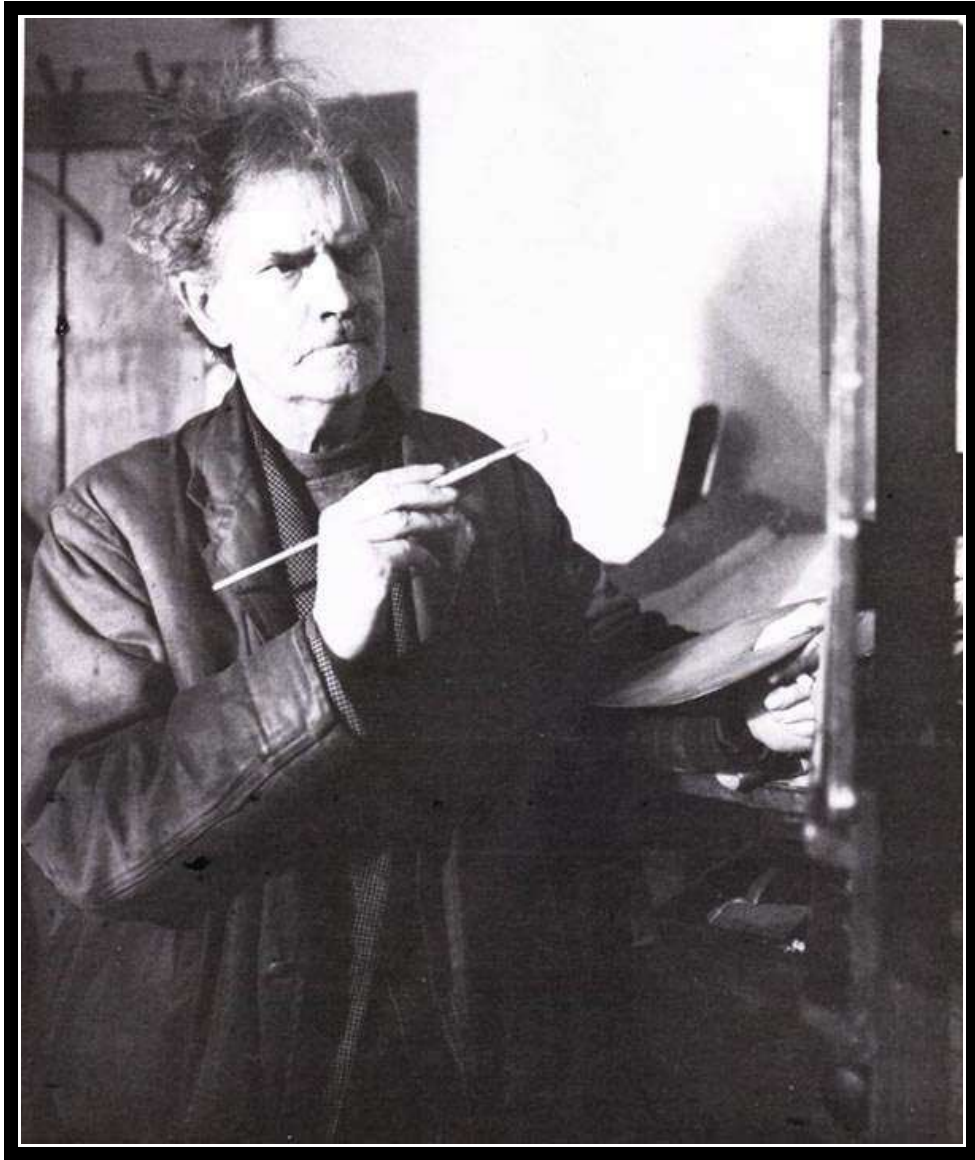


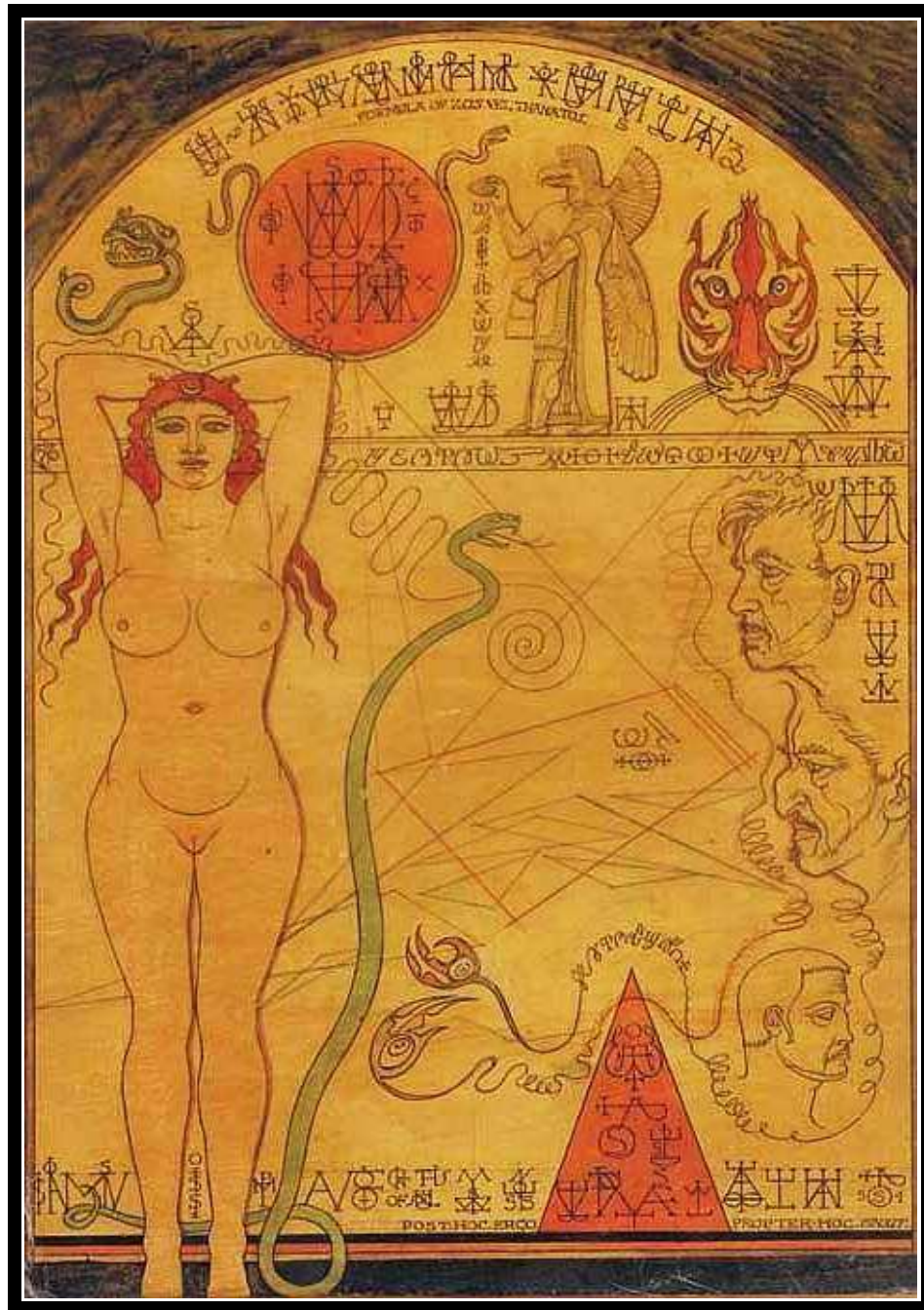
ZeSo

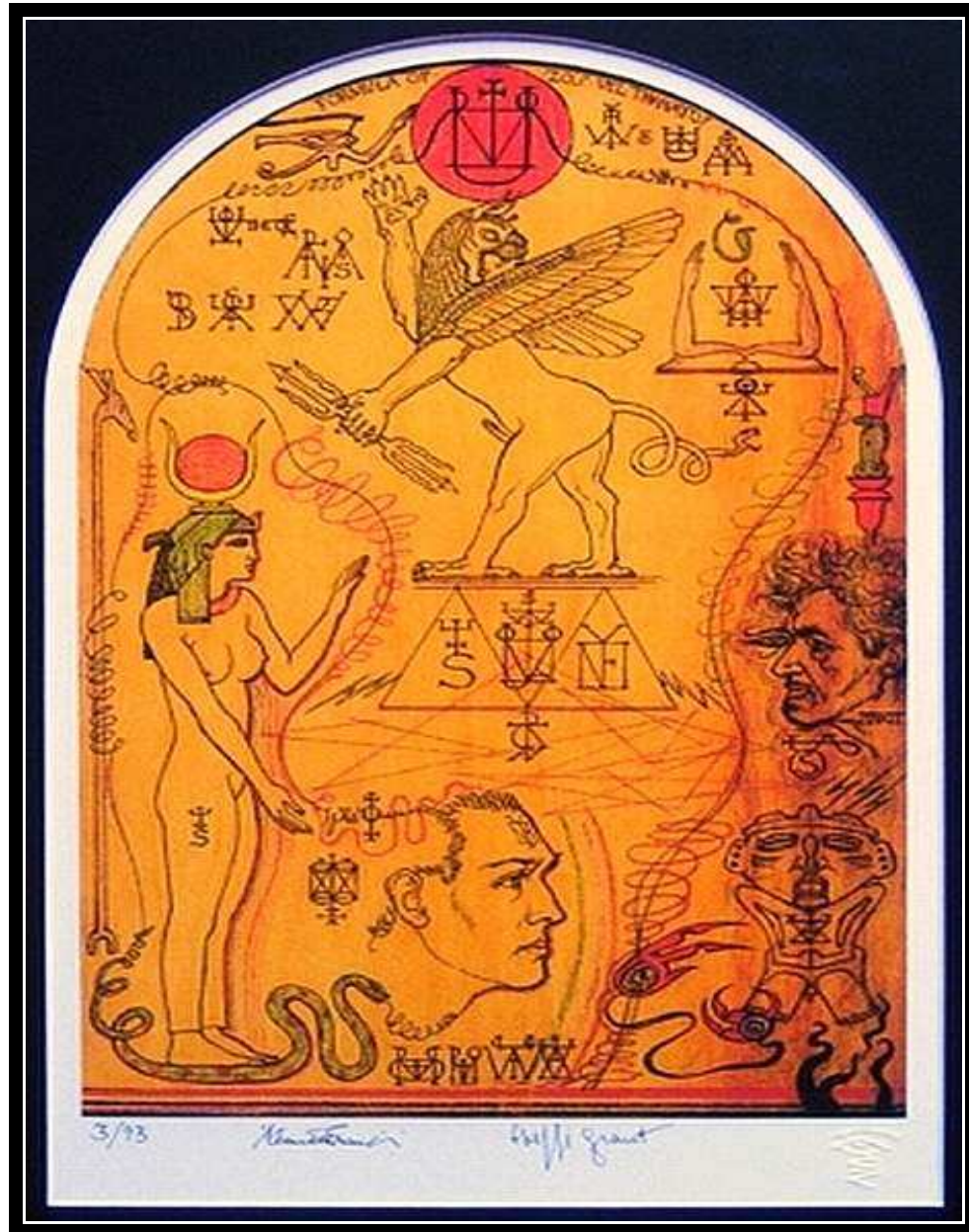




Austin Osman Spare







Stele of Zos vel Thanatos

Austin Osman Spare



Thorp
retrieves
the EYE of the Moon



JIMI HENDRIX



Jim
Hendrix





I love
Hopi





James Douglas Morrison



A handwritten signature of James Douglas Morrison in black ink. The signature is stylized and cursive, with the first name 'James' and last name 'Morrison' clearly visible.



XXXXXXXXXXXXXXXXXXXXXXXXXXXX

The Universe, one line, is a long snake, & we each are facets on its jewelled skin. It moves inexorably, slowly winding peristaltic intestinal phallic organic ass-wriggling slow. Fuck shit piss kill the skin of the dead beast shivers in hair-raising waves of love die brute. Claim your world. Join the snake on its slow journey.

The eye of the pilot plane
screams mute cloudy
~~cloudy~~, the head jet
sends the city streak
to the stars.

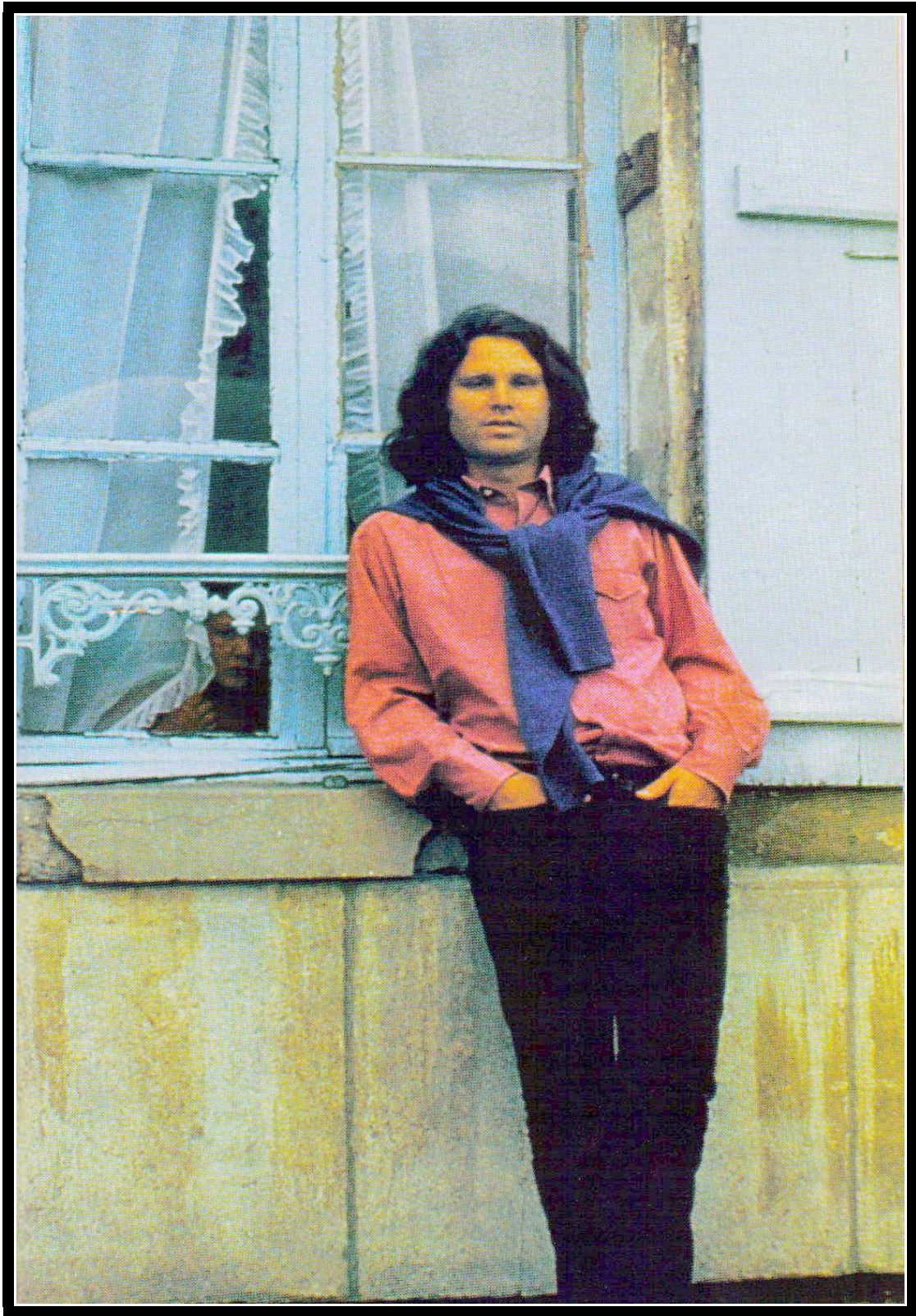
But old snake moves + god
rolls slow in its progress
around to the end. If he
bites his ^{own} tail the earth will
be born.



I called you up to anoint the earth
I called you to announce sadness falling like burned skin
I called you to wish you well
To glory in Self like a new monster
And now I call on you to pray



Where are the feasts
We are promised
Where is the wine
The New Wine
Dying on the vine
Resident mockery
Give us an hour for magic
We of the purple glove
We of the starling flight
& velvet hour
We of arabic pleasures's breed
We of sundome & the night
Give us a creed
To believe
A night of lust
Give us trust in
The Night





We have assembled inside this ancient
& insane theatre
To propagate our lust for life





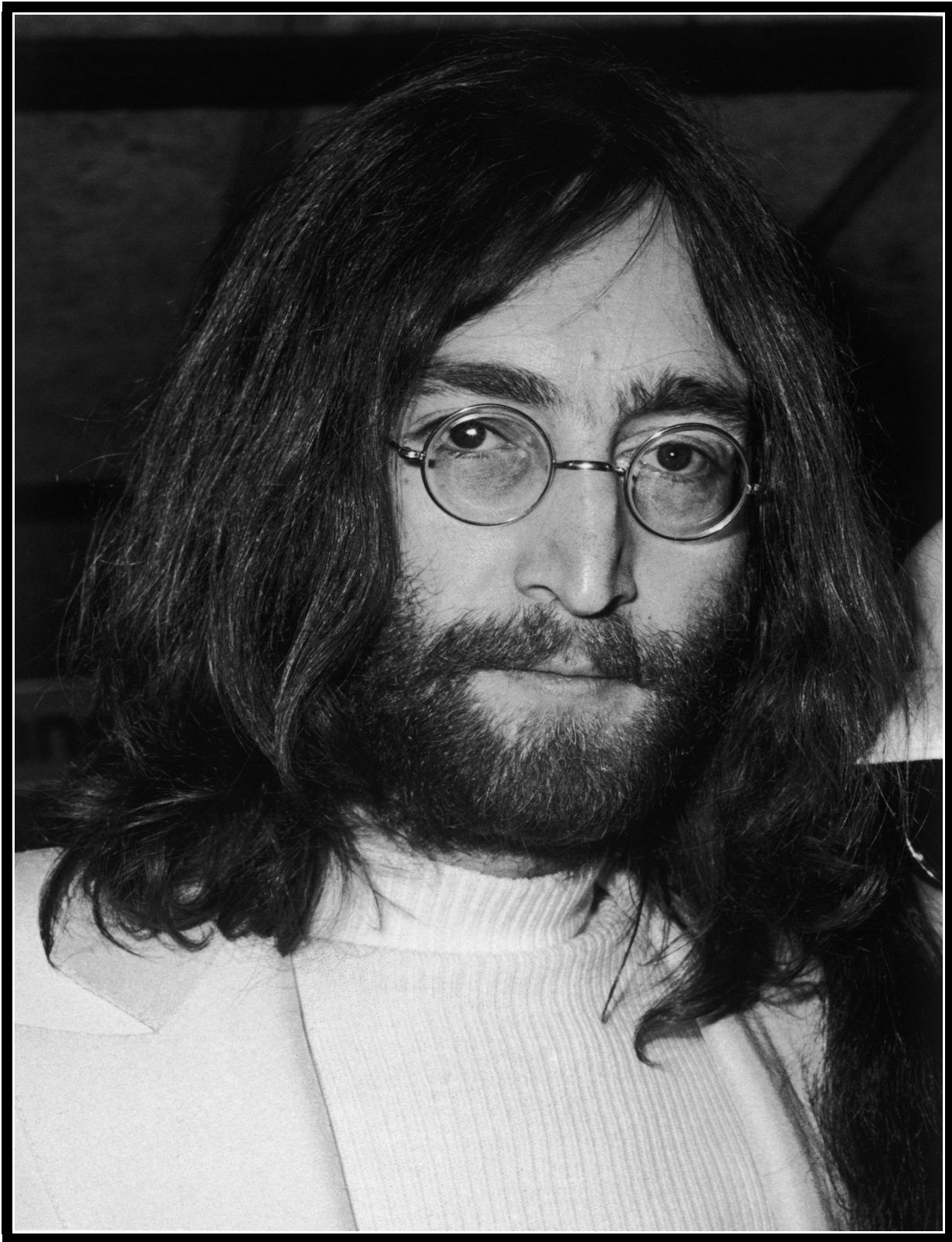
Do you know the warm progress
Under the stars?
Do you know we exist?
Have you forgotten the keys
To the kingdom
Have you been borne yet
& are you alive?
Let's reinvent the gods, all the myths
Of the ages
Celebrate symbols from deep elder forests





Imagine there's no heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today...

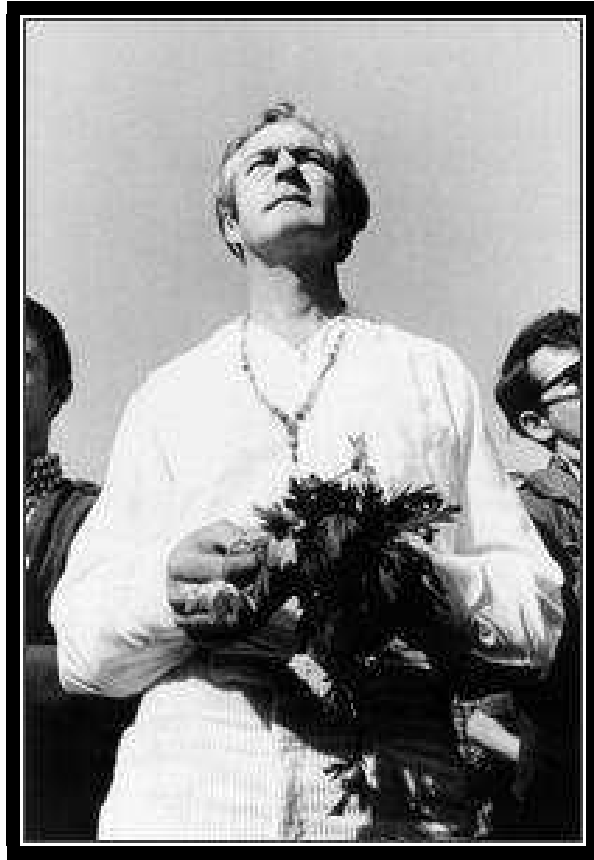
Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace





Ev'rybody's talkin' 'bout
Revolution, Evolution, Masturbation, Flagellation, Regulation,
Integrations, mediations, United Nations, congratulations...





Become sensitive to the many and various levels of consciousness and the specific triggers that engage them.

Interact harmoniously with the world around you — externalize, materialize, express your new internal perspectives.

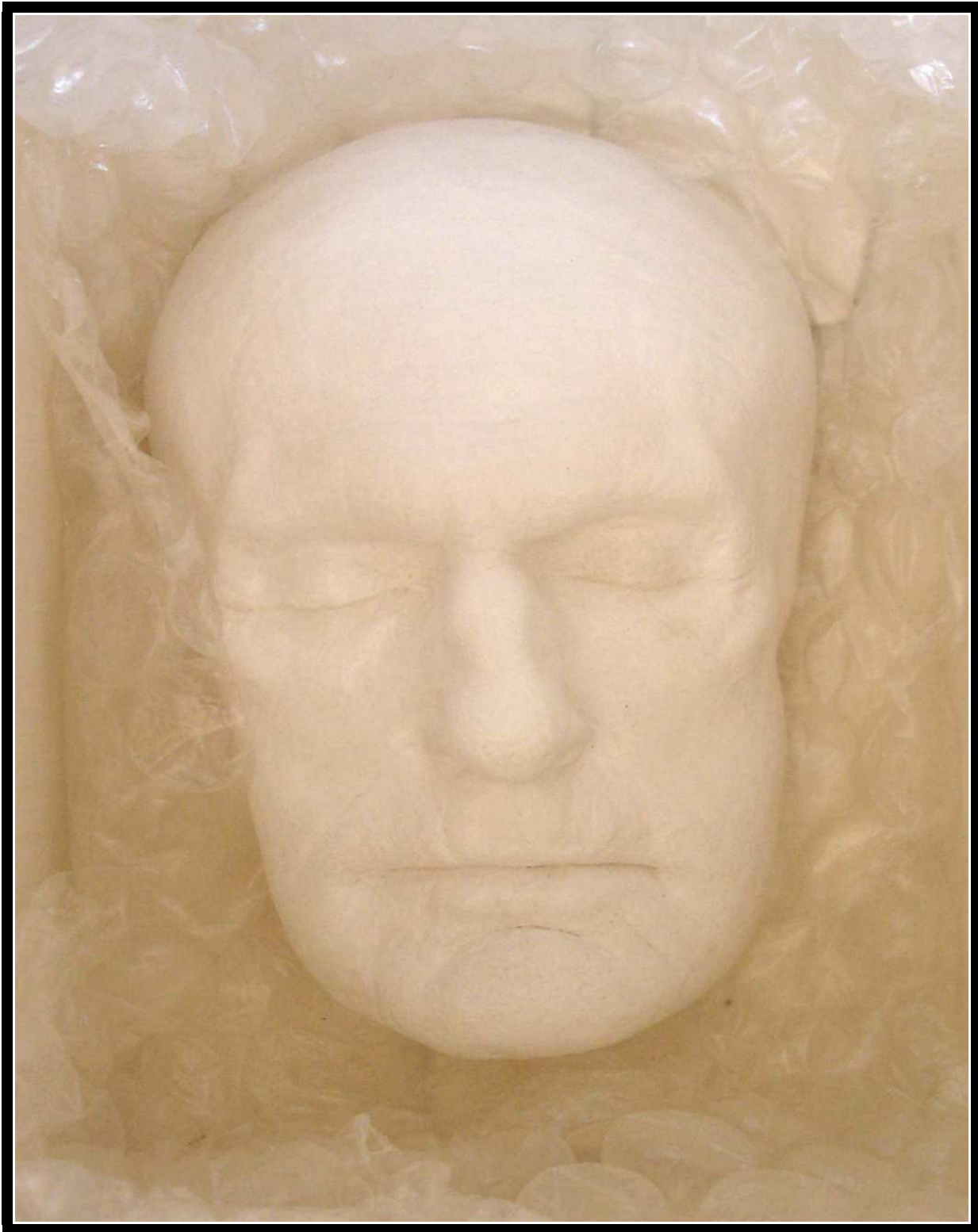
[And acquire an] elective, selective, graceful process of detachment from involuntary or unconscious commitments.



Throughout human history, as our species has faced the frightening, terrorizing fact that we do not know who we are, or where we are going in this ocean of chaos, it has been the authorities — the political, the religious, the educational authorities — who attempted to comfort us by giving us order, rules, regulations, informing — forming in our minds — their view of reality. To think for yourself you must question authority and learn how to put yourself in a state of vulnerable open-mindedness, chaotic, confused vulnerability to inform yourself.



Now the name traditionally given to external objects or processes which change you internally is sacrament. Sacraments are the visible and tangible techniques for bringing you close to your own divinity.



Timothy Leary deathmask.

Thelemic Holy Places

THE HOLY HOUSE
BOLESKINE
418

Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

- *Liber Legis*, 2:78



On the banks of Loch Ness, in Scotland. This is where the Prophet started his operation to invoke the Holy Supernal Will, and committed himself to his Holy Thelemic Mission.

THE HOLY PLACE
ABBEY OF THELEMA
CEFALU, SICILY

But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

- *Liber Legis*, 3:34



OTHER PLACES OF INTEREST



30 Clarendon Square, Leamington, England, site of the Nativity of the Prophet.



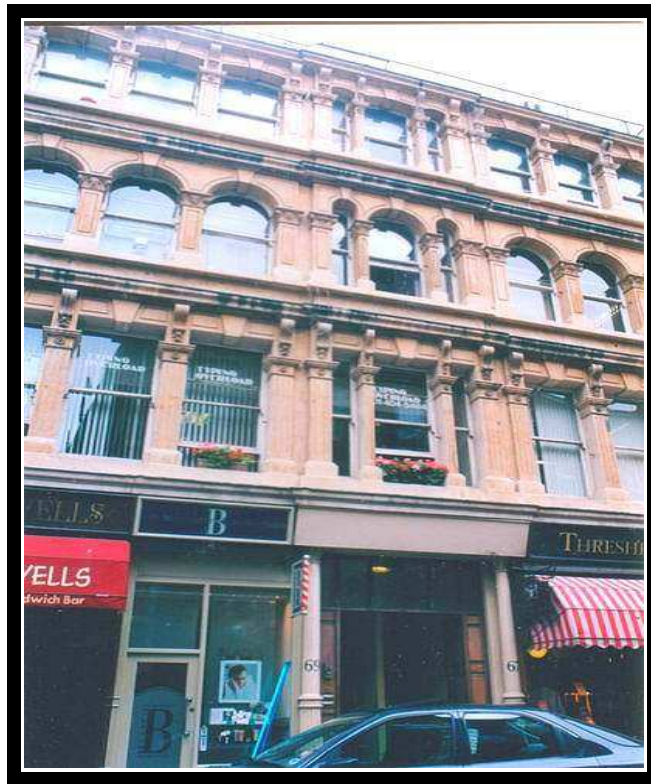
Crowley home at Redhill, Surrey.



51 Bateman St, Cambridge, where Crowley attended school.



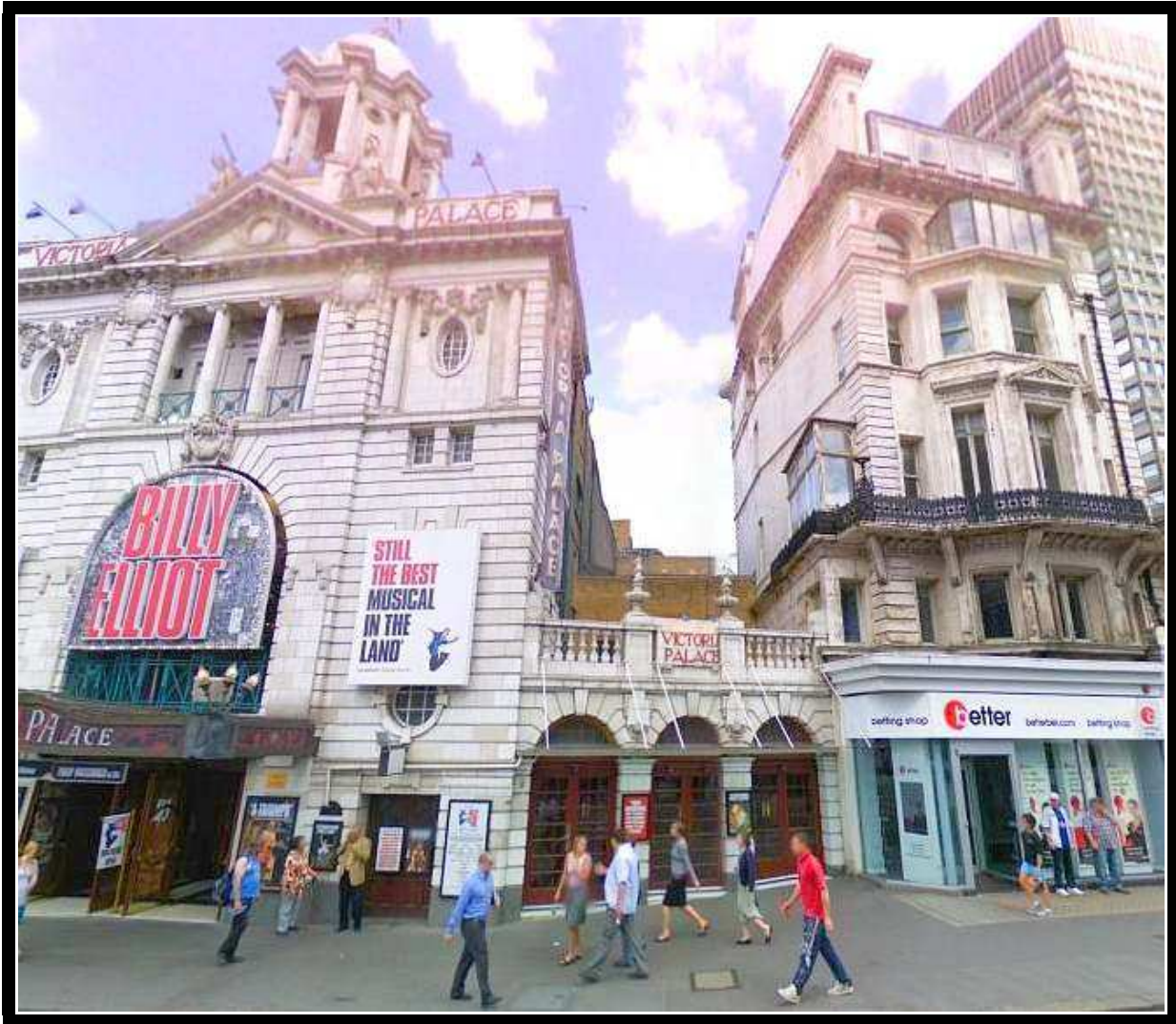
Chancery Lane



67-69 Chancery Ln.



93 Regent.



124 Victoria St.



Close-up shot of 124 Victoria St.



Fitzroy St.



Hasker St. (Loveday)



50 Radnor St. (Mudd)



43 rue Ribera (Mathers)



87 rue Mozart, Paris.



Isis-Urania Temple, 36 Blythe, Paris.



Mark Masons Hall.



Mathers Paris apartment.



Savoy Hotel, Soliman Pasha Square, Cairo, Egypt, 1901 E.V.



Soliman Pasha Street, Cairo, early 1900s.



Boulak Museum, Cairo, 1890s.



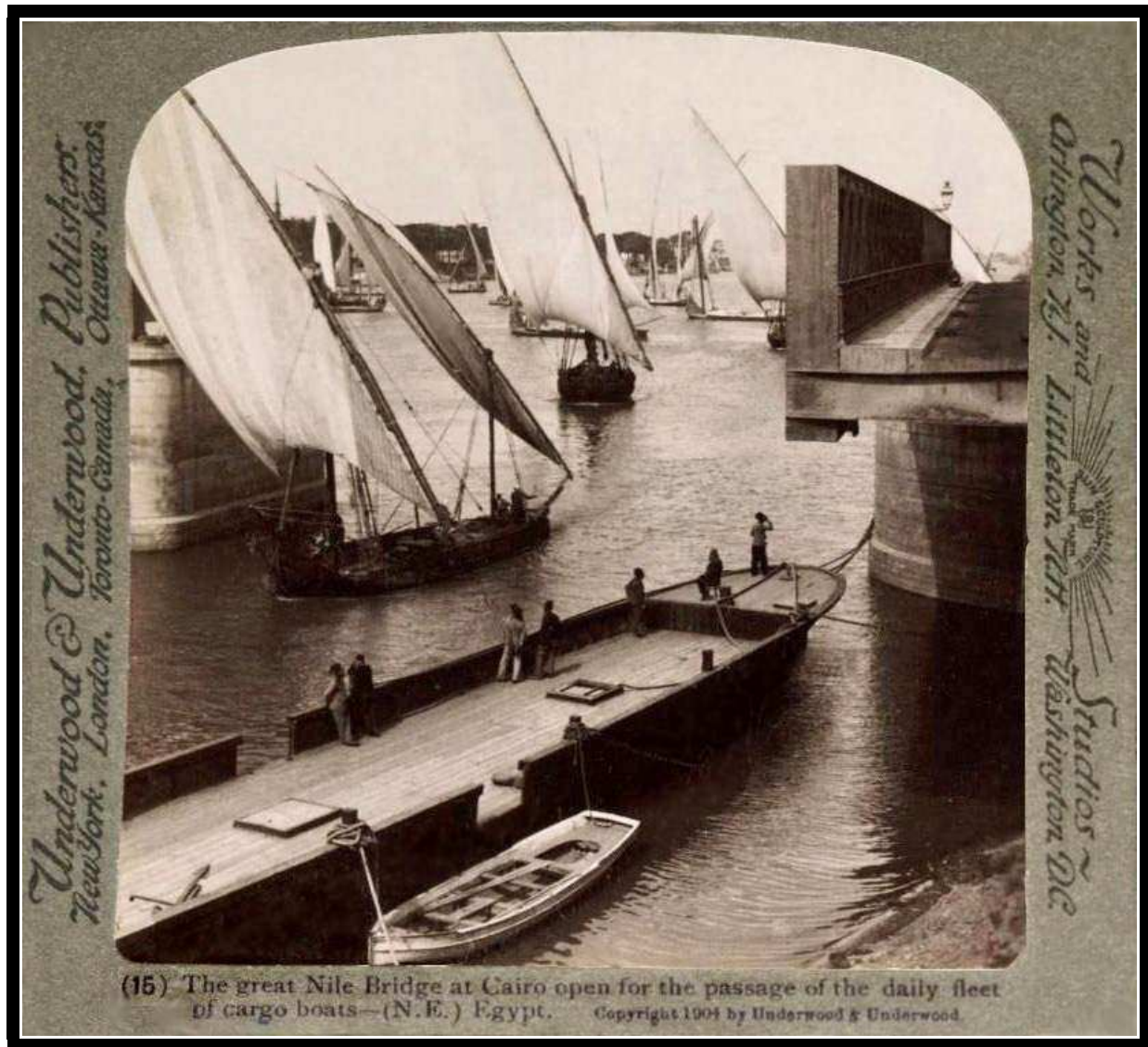
El Nouzha Park, Cairo, 1907 E.V.



Kasr El-Nil Bridge, 1885 E.V.

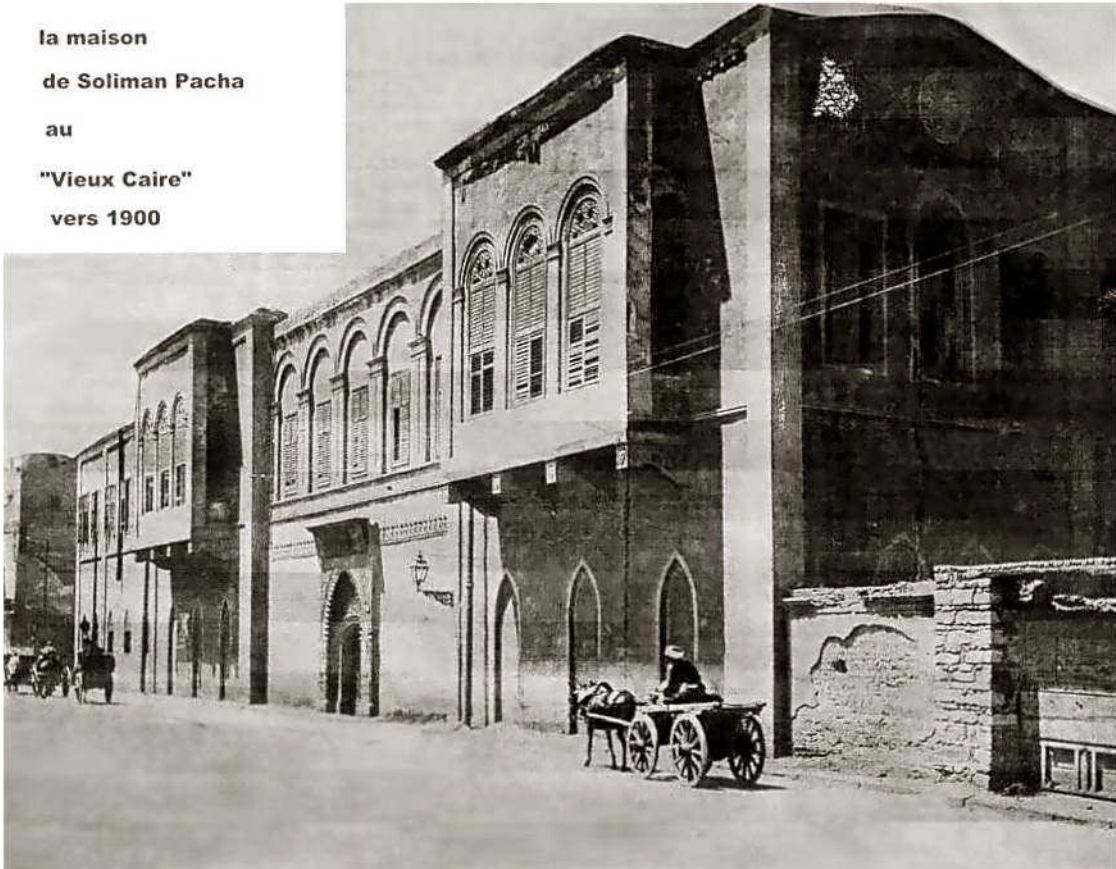


Kasr El-Nil Bridge and Pyramids, 1889 E.V.



Kasr El-Nil Bridge open for passage, 1904 E.V.

la maison
de Soliman Pacha
au
"Vieux Caire"
vers 1900





Cairo Opera House.



Soliman Pasha Square and Savoy Hotel, 1906 E.V.



Soliman Pasha Square, 1908 E.V.



Savoy Hotel on right.



Former Savoy Hotel/Baehler Building, Cairo, Egypt.



Early 1900s.





Port Said, Cairo, 1875 E.V.



Port Said, 1903 E.V.



View of the Nile at Boulak, 1890 E.V.



Royal Cairo Opera Theatre.



Old Semiramis Hotel, 1930s.



Street in Alexandria, 1907 E.V.



Egyptian Museum of Antiquities under construction.



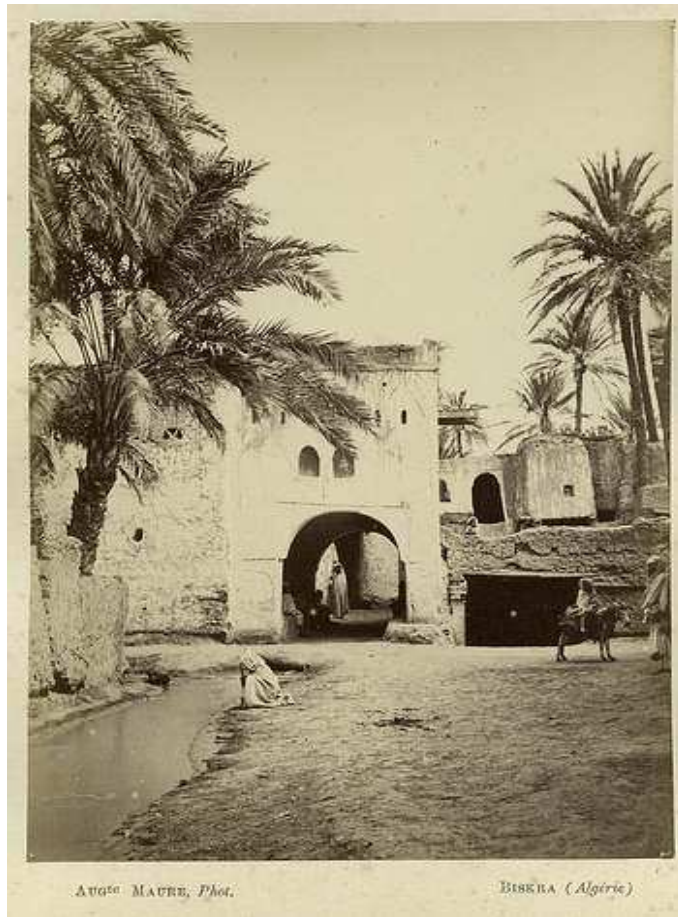
Royal Opera House

Cairo, 1935 E.V.



1910 E.V.





AUG^{STE} MAURE, Phot.

BISKRA (Algérie).



Oesopus Island, overhead shot.



1 University Place, NYC.



Close-up shot of 60 Washington Square, NYC.



20 rue de Vineuse (Aimee Gouraud).



Cefalu.



The pub that was Netherwood.





Hastings Crematorium.

THE THELEMIC SAINTS
by category

Category I: The LOGOI; the Prophets & Masters of the Great White Brotherhood.

Ankh-af-na-khonsu
Lao-Tze
Gautama Buddha
Sri Krishna
Ixtus
Moses
Mohammed
To Mega Therion
Martin Luther

Category II: The Masters: Saints that have Crossed the Abyss; the Liturgical Saints.

C.S.Jones
H.P.Blavatsky
Karl Germer
Sasha Germer
Martha Kuntzel
Kenneth Grant
George Cecil Jones

Category III: Thelemic Disciples; the Adepts that may or may not have Crossed the Abyss, but whose contribution to the Thelemic Mission or to Thelemic history has been significant.

Gregor A. Gregorius
MacGregor Mathers
Allan Bennett
Israel Regardie
Marjorie Cameron
Raoul Loveday
Grady McMurtry
Marcelo Motta
Eliphas Levi
Theodor Reuss
Carl Kellner
Victor Neuberg
C.F.Russell
Hermann Joseph Metzger
Moina Mathers
Leilah Waddell
Jack Parsons
Frederic Mellinger
Jane Wolfe
Frank Bennett
Oscar Eckenstein

Norman Mudd
St.John the Divine

Category IV: The Geniuses, Artists, Mystics and/or Oracles whose contributions to culture and/or science, and manner of living, have significantly contributed to the societal establishment of the liberational Law of Thelema and/or to the progress of humanity.

Basilides
Simon Magus
Rodrigo Borgia Pope Alexander VI
Jacques de Molay
Cagliostro
Catullus
Martialis
Virgilius
James Patrick Page
Wolfgang Amadeus Mozart
Adam Weishaupt
Sir Richard Payne Knight
Richard Wagner
Einstein
Sir Richard Francis Burton
Goethe
Joseph Campbell
Algernon Charles Swinburne
Francois Rabelais
Leonardo daVinci
William Shakespeare
Alex Sanders
Maxine Sanders (Arline Maxine Morris(Sanders))
Paul Gauguin
Graham Bond
Frieda Harris
Austin Osman Spare
Gerald Massey
Timothy Leary
James Douglas Morrison
Franz Bardon
Gerard Encausse
John Dee
W.W.Westcott
P.B.Randolph
Ida Craddock
Edward Kelly
William Blake
Friedrich Nietzsche
John Lennon
Aleister Crowley
Dante
Marquis deSade
Giordano Bruno
Bardesanes

Anton LaVey
H.P.Lovecraft
Kenneth Anger
Ayn Rand
Anna Kingsford
G.R.S. Mead
Messalina
Marguerite Porete
Valentinus
Rudolph Steiner
W.S.Burroughs
Ithell Colquhoun
Jimi Hendrix
Janis Joplin
Carl Jung
Aubrey Vincent Beardsley

Category V: The Scarlet Women.

Rose Edith Kelly (Full Moon March)
Mary Desti Sturges (Full Moon April)
Jeanne Robert Foster (Full Moon May)
Anna Catherine Miller (Full Moon June)
Roddie Minor (Full Moon July)
Lea Hirsig (Full Moon August)
Dorothy Olsen (Full Moon Sept)
Maria Teresa Ferrari de Miramar (Full Moon Oct)
Hanni Larissa Jaeger (Full Moon Nov)
Bertha Busch (Full Moon Dec)
Pearl Brooksmith (Full Moon Jan)
H Kokkine Gyne, Babalon (Full Moon Feb)

Category VI: Those whose lives have been a great inspiration to the Church.

Sharon Miller, aka Soror Solaris.

THELEMIC SANCTORAL CALENDAR

Month/Day/Feast

Jan 1 Pope Alex VI born
Jan 5 Gregorius died
Jan 8 Mathers born
Jan 9 Page born
Jan 10 George Cecil Jones born
Jan 11 Lea took Holy Office/R.A.Wilson died/Sharon Miller born.
Jan 18 R.A.Wilson born
Jan 19 Janis Joplin born
Jan 22 Germer born
Jan 25 Messalina born
Jan 27 Mozart born
Jan 30 Saul Alinsky born/Commemoration of the 2nd Sign of the Stele (1920)

Feb 2 Feast of Our Lady of Infinite Space & Infinite Stars/Ayn Rand born
Feb 3 Anger born
Feb 5 Burroughs born
Feb 6 Weishaupt born
Feb 8 Levi born
Feb 11 R.P.Knight born
Feb 13 Wagner died
Feb 14 Valentinus
Feb 16 Loveday died
Feb 17 Bruno died
Feb 18 Martin Luther died
Feb 22 Lea died/Kingsford died
Feb 24 C.S.Jones died
Feb 26 Friedrich Levke born
Feb 27 Steiner born
Feb 28 Moina Mathers born

Mar 1 Martialis born
Mar 6 Ayn Rand died
Mar 7 Stanley Kubrick died
Mar 9 A.Bennett died
Mar 10 Regardie died/Jeanne Robert Foster born
Mar 11 Gregorius born
Mar 14 Einstein born
Mar 15 Lovecraft died
Mar 16 Beardsley died 1898
Mar 17 Advent Feast of Thoth (Aiwass)
Mar 18 Jacques de Molay died
Mar 19 Commemoration of the Stele
Mar 20 Advent Invocation Feast (10 pm to Midnight)
Mar 21 Jane Wolfe born
Mar 22 Advent Day of Rest/Goethe died/G.R.S. Mead born
Mar 23 Advent Feast of the Secret of Wisdom
Mar 26 Campbell born
Mar 29 Jane Wolfe died

Mar 30 Steiner died

Apr 1 Feast of the founding of the Abbey of Thelema (the Holy Place)

Apr 2 C.S.Jones born

Apr 3 Buddha born

Apr 5 Swinburne born

Apr 8-10 Feast for the 3 Days of the of the Writing of the Law

Apr 9 Rabelais died/Lea born

Apr 10 Swinburne died

Apr 11 LaVey born/Ithell Colquhoun died

Apr 12 Mary desti Sturges

Apr 15 daVinci born

Apr 17 Ixtus slain.

Apr 18 Einstein died

Apr 23 Shakespeare born & died/Cameron born/R.P.Knight died

Apr 30 Feast of Our Lady of Lust/Sanders died

May 2 daVinci died

May 6 V.Neuburg born

May 8 Gauguin died/Blavatsky died/G.Bond died

May 11 Frieda Harris died

May 15 Spare died

May 22 Wagner born/Goethe died

May 23 K.Grant born

May 29 Massey born

May 30 V.Neuberg died/Votaire died

May 31 Leary died/Levi died/Crowley conceived

June 1 Marguerite Porete

June 2 deSade born/Cagliostro born

June 6 Sanders born/Jung died

June 7 Gauguin born/Kellner died

June 8 Mohammed died

June 10 Basilides

June 12 Saul Alinsky died

June 20 Metzger born

June 22 Commemoration of the Ascension of Achad

June 28 Reuss born

June 27 Motta born

June 16 Feast commemorating the Amalantrah Working/Mudd died

June 17 Parsons died

June 20 Metzger born

July 3 Morrison died/R.Loveday born

July 10 Bardon died

July 11 Bardesanes born

July 12 McMurtry died

July 13 Encausse born/John Dee born

July 14 Metzger died

July 21 Krishna born

July 22 Sharon Miller died.

July 24 Cameron died

July 25 Moina Mathers died

July 26 Jung born/Kubrick born
July 27 Motta born
July 28 Commemoration of the 1906 Rediscovery of Liber L
July 30th Westcott died
July 23 Rose Kelly born
July 29 Paschal Beverly Randolph died

August 1 Feast of Our Lady Satisfied/Edward Kelly born/Craddock born
August 2 Burroughs died
August 12 Blake died/Blavatsky born/Wedding of Beast & Bride
August 18 Pope Alex VI died
August 20 Lovecraft born
August 21 Beardsley born 1872
August 24 Mellinger died 1970 in Bavaria
August 25 Nietzsche died
August 26 Motta died/Cagliostro died/Levke died
August 28 Goethe born
August 29 Mellinger died

Sep 1 Karl Kellner born
Sep 4 Moses commemorated
Sep 6 Dorothy Olsen born in Chicago (1892)
Sep 9 Eckenstein born
Sept 13 Leilah Waddell died
Sept 14 Dante died
Sep 16 Anna Kingsford born
Sep 18 Jimi Hendrix died
Sept 21 Virgil died
Sep 23 Dorothy Olsen becomes Scarlet Woman
Sep 24 Lao Tzu Commemorated
Sep 26 John the Divine died

Oct 2 Jack Parsons born
Oct 4 Janis Joplin died
Oct 8 P.B. Randolph born
Oct 9 Lennon born
Oct 10 Mary desti Sturges born
Oct 12 Crowley born
Oct 15 Nietzsche born/Virgil born
Oct 16 Ida Craddock died
Oct 18 McMurtry born
Oct 22 Leary born
Oct 25 Germer died/Encausse died
Oct 28 G.Bond born/Reuss died
Oct 29 Massey died/LaVey died
Oct 31 Feast of Our Lady of Darkness/Campbell died

Nov 8 John Milton died
Nov 10 Martin Luther born
Nov 11 Unknown Feast Day (see Bartzabel Working)
Nov 15 Mellinger born
Nov 17 Regardie born

Nov 18 AC initiated/Weishaupt died
Nov 20 Mathers died
Nov 21 Voltaire born
Nov 25 Edward Kelly died
Nov 27 Jimi Hendrix born
Nov 28 Blake born/Feast commemorating the Cephaloedum Work

Dec 1 Crowley died/Bardon born
Dec 2 deSade died
Dec 5 Mozart died
Dec 8 Morrison born/Lennon died/Kuntzel died
Dec 9 John Milton born
Dec 17 Westcott born
Dec 27 John the Divine born
Dec 30 Spare born/Maxine Sanders born

Whole Month of December:

Missae Defunctorum, the Commemoration of the Death & Cremation of the Prophet.

Moveable Feasts:

Friday the 13th: Commemoration of the Greater Feast of Jacques deMolay, Grand Master of the Order of Templars

Solar Feasts:

Vernal Equinox: Thelemic New Year, Feast of Our Lord of Strength.

Summer Solstice: Feast of Our Lord of Silence.

Autumnal Equinox: Feast of the Beast.

Winter Solstice: Feast of the Hidden Sun.

Lunar Feasts:

February 2, Feast of Our Lady of Infinite Space & Infinite Stars.

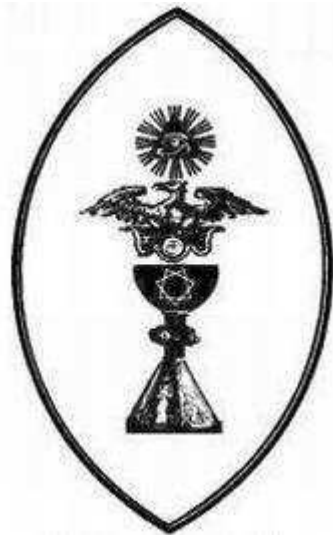
April 30/May 1, Feast of Our Lady of Lust.

August 1, Feast of Our Lady Satisfied.

October 31/November 1, Feast of Our Lady of Darkness.

November 21, 1911 that the spirit Ab-ul-Diz first appeared before Crowley's Scarlet Woman Mary d'Este Sturges who was also known as Soror Virakam (Sanskrit for 'I-Perform') in Zurich. She was the secretary to Isadora Duncan. The spirit claimed the number 78 and offered a book to Aleister Crowley called ABA.

Canon
Sanctorum



CANON SANCTORUM

Apostolic Ministry

Anno IV xvii

CVI



93

Let it be first understood that all those who unreservedly accept the whole of the Law of Thelema, who receive and live by its Holy Current, attaining to and abiding by that Holy Supernal Will which it confers, qualify as Thelemic Saints. There are, however, a select few of these whose Attainment of Genius is so great, and whose impact on society to the end of spreading the Law by word or example so significant, that they merit official recognition as such by the Clerkship of the Church, for celebration and Communion among its Clergy in the Invocation of the Current that flowed through their extraordinary Genius. These unique and gifted individuals have been specially Chosen, by the Supernal Mind that is at the core of us all, to express their profound wisdom and talent in their own remarkable ways.

Unlike in other Churches which recognize saints of their own, however, we do not engage in any adorative reverence of these individuals. Whenever we invoke their names, we are not revering their personalities but recognizing their Higher Genius and tapping the Holy Current which -- to their conscious knowledge or not -- truly inspired and enlightened them. We neither require nor seek after their intercession or favor to any end. Our Church recognizes them because (a) as they were the vehicles of the Holy Current, ceremonial appreciation of their Genius leads to a transmission of the same, to the end of greater inspiration and enlightenment; and (b) as they were specially Chosen to cultivate the Current through their unique talents, it is only fitting that these gifts which were bestowed by their Greater Will should be recognized as such by our Clerkship, which always aspires to the same, each in his own inimitable light.

Note, as well, that we find an injunction from the Supernal Wisdom to celebrate the Genius of these Chosen at their lesser and greater feasts, in *Liber Legis*, v.41 of ch.2, the latter half of which versicle reads: “a feast for life and a greater feast for death”. For in so doing we share in the Spark that ignited that Genius.

We find this Clerical injunction, for those whose calling it is to partake in the Sacraments of the Clergy, to be of great value to those that commemorate the lives of these Thelemic Saints at their Holy Communion with the Current, and with the Supernals in which they are conjoined and transmitted to awareness, in the eucharist. However, it is a practice of immeasurable value that may be engaged in -- in much simpler fashion -- by the laity as well, by merely taking time on the days of these Saints to remember them through indulging in the works that they left behind for us. For these works are the byproducts of their ineffable Attainment; and our appreciation thereof leads us to that inestimable joy which they themselves experienced at their making.

The Clerical practice of Sanctoral Invocation may be employed by utilization of the Missa Sanctorum, with framed icons or images of the Saints commemorated -- properly consecrated beforehand -- during the same. If such are for whatever reason unavailable, then one may partake of the Communion without them; but if they are used, they are strictly for commemoration and respect and never for personal adulation of the Saint depicted.

As for the process of Canonization to be observed by the Authority of the Church in selecting and ordaining new Saints, it is to be as follows. Every eleven years, from the time of the Consecration of the Church in the 103rd Year of the Thelemic Age, the body of ordained Clerics shall be called upon to submit nominations for candidates for Canonization, at one selection per member of the Clergy (XII°). These nominations shall be collected from the beginning of the Sanctoral Year at the Vernal Equinox up to the Autumnal Equinox of the same Year. Then, as of the eleventh day of the eleventh month of that Year, on the day of the Baphomet Feast of the Child Horus, the Holy Order of Shin Teth Regents shall convene a Sanctoral Council that shall last for eleven days, during which they shall consider all of the nominations, put forth their arguments, and turn in their votes upon arriving at a decision at any point during that time. At the culmination of the Sanctoral Council, on the 21st of November, the results of the Council shall be turned over to the Apostolic Ministry. Then, on the 22nd of November, the Apostolic Ministry shall select a number of candidates, as deemed appropriate, for Canonization, either from those nominated or -- if none among those nominated is deemed to be suitable, or if through inspiration others are preferred -- of its own choosing. And it shall, at night-fall of that date, perform the rite of Canonization to induct these candidates into the Sainthood, making its announcement thereafter.

To be eligible for consideration, one does not have to be deceased, but one does have to be eminently qualified by (a) extraordinary and undeniable genius; (b) a life in word or deed largely in harmony with the Holy Law of Thelema, as interpreted by the Authority of the Church; and (c) meeting the qualifications of one of the Categories of the Sainthood of the Church. It is not necessary that the candidates for Canonization be paragons of Thelemic virtue at every point of our interpretation; e.g., we may not agree with the social views of Ayn Rand or

Anton LaVey, but we find their atheist crusade against the restriction and repression of primitive religion to be exemplary.

Finally, relics of Saints -- whether they be autographs, belongings or works produced or consecrated by them -- that are unquestionably authentic may be enshrined by any of the official Chapters of the Church, not for purposes of archaic worship but for Sanctoral Invocation in conjunction or in place of the image or icon, with great advantage; for in such objects resides some measure of power, not in themselves, of their own virtue, but by the combination of their connection with the Saint and the psychological effect their possession and use have for the Invocant.

Note well, at last, that there are rules governing the application of candidates for Canonization to certain Categories; and these are as follows.

Category I: The Logoi or Prophets. Those who have attained to the second phase of the Fourth Thelemic Grade, or what was, in the traditional system, called the Grade of Magus, and whose contribution to world history has been integral to the Plan of our Holy Master Order. Note that the Attainment alone by no means constitutes official Sainthood.

Category II: The Masters. Those who have Crossed the Abyss, achieved Supernal Attainment and contributed to the Plan of the Holy Order in a significant way. As with Category I, the Attainment alone by no means confers Sainthood.

Category III: The Thelemic Disciples. Adepts of the Rosae Rubeae et Aureae Crucis who may not achieved Supernal Attainment but whose contribution to the societal establishment of the Holy Law of Thelema and/or to the progress of humanity has been significant. This Category is reserved for those disciples of Thelema who worked directly with the Prophet and the Scarlet Woman.

Category IV: The Geniuses, Artists, Mystics and/or Oracles. Geniuses whose contributions to culture and/or science, and whose lifestyle, have significantly contributed to the societal establishment of the Holy Law of Thelema and/or to the progress of humanity.

Category V: The Scarlet Women. This Category is reserved for the eleven women who held the Office of Scarlet Woman.

Category VI: Those whose lives have been a great inspiration to the Church. This Category is reserved for those rare individuals who do not fit into any of the other Categories but whose contribution to the Holy Thelemic Church has been such an extraordinary inspiration that it warrants the recognition of Sainthood. It is also reserved for those who have celebrated their Greater Feast, devoted their lives to the Law of Thelema and made the Holy Thelemic Church their loftiest priority and object of greatest love.

Liber
AIONOS

Sub Figura
MCXXXI

Publication in Class A.
HTC



LIBER AIONOS *vel* MCXXXI

Triple Veil of
the Negative

Void

Not

Chaos

Dinosaurs

Earth

Mammals

typhon

Mesozoic

Cenozoic

The Seven Ages

Capricorn/Cancer

Primitive Man

Dominance of the Male

Sagittarius/Gemini
Neolithic

Sex Cults
Art/Lovers

Fertility Cults Goddess Cults Phallicism

Scorpio/Taurus
Late Neolithic

Death Cults
Death/Hierophant

Ancestor Worship

Aries/Libra
Superstitious Magic

Magic
Emperor/Adjustment

Divinity in Nature

Pisces/Virgo
Theism

God
Moon/Wheel

Divine Appeasement

*Krishna
Moses
Buddha
Jesus
Mohammed*

Aquarius/Leo
Babalon/Beast

Science
Star/Lust

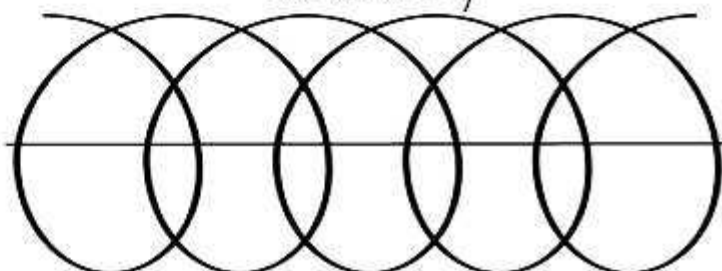
Divine Genius in Humanity

Cancer/Capricorn
Maut/Hrumachis

Transhumanism
Gaal/Devil

Divine Feminine/Purity of Emotion
Matriarchy

relativity



Age 0: Age of Animals	<i>Aeon of Typhon</i>
1st Age: Age of Primitive Man	<i>Aeon of Prometheus</i>
2nd Age: Age of Fertility Cults	<i>Aeon of Eros</i>
3rd Age: Age of Death Cults	<i>Aeon of Thanatos</i>
4th Age: Age of Superstition	<i>Aeon of Pantheos</i>
5th Age: Age of Theism	<i>Aeon of Theos</i>
6th Age: Age of Science	<i>Aeon of Thelema</i>
7th Age: Age of Enlightenment	<i>Aeon of Agape</i>

The Aeon Quadrinity

Superstitious Magic	Isis
Theistic Propitiation	Osiris
Enlightened Atheism	Horus
Spiritual Parthenogenesis	Maut

APPENDIX

A Typhonian
Sepher Sephiroth



A TYPHONIAN SEPHER SEPHIROTH
using
AngloQabalah

3

Ba

11

13

AL

14

Ma

17

Achad

21

Kia

22

Aat (House, Cell)

23

Bat

25

Kala

26

Aud
Bes
God
Lam

27

Har

28

Man
Om

30

Agape

31

Aati
Agapae
Obeah
Pan

32

BACBUC (The Holy Bottle)
Cell
Ku

33

Amen
Kali
Nema

34

Binah
Daath
Mu
One
S'lba

35

Atma
Aum
Eye
Maat
N'Kai
Nu

36

Zia

37

Hades
Khem
Vama

38

Apep
Ion
Leng

39

ALLALA
Angel
Graal
Lamal
Laya

40

Khu

41

Akasha
Arim (Heb. "City")
Chalice
Dagon

42

Atu
Azif
Bast
Chakra
Fish
Hadit
Hum
Qabalah
Sebek
Sin (Moon God)
UFO

43

Silba

44

Adonai
Elder
Kalas
Maati
Magick
Set

45

East
Kadath
Makara
Ojas
Seat

46

Mnar

47

Ahitha
Algol
Babalon
Beast
Grail
IHVH
Kalima
Leilah
Meon
ShT

48

Cycle
Dakini
Fool
Puja
Sadhana

49

Atman
Lambika
The Kaaba
Way

50

Bindu
Circle
Goth
Hadith
OTO
Prana
Shub
Tomb
Tzaba
Zain

51

Mars

52

Amen-Ra
Besz
Devil
Diksha
Ho-Nan
Ma-Ion
Manio
The Egg

54

Amenta
Dropa
Koth
Love
Sun
Tum
Vagina
Yuga (Aeon)

55

Atum
Grey
Io Pan
Maut
Sandhi
Satan

56

Aumgn
Isis
Lingam
Will

57

Abrahadabra
City
Fungi
Goetia
Golden
Lux
Magician
Mahatma
Moon
Mudra
Rose
Stela

58

AIVZ
Aldebaran
AL-Shaddai
Nest
Night
Star

59

A Star
Athanor
Chokmah
Dragon
Kheph-Ra
Laylah
Shiva

60

Aiwaz
Gamaliel
Holy
Inner
Sakti
Sut
Word
Zos

61

Magus
Stele

62

Amenti
Amrita
A Stele
Boulak

63

Eleven
Qlipha
Witch

64

Deep One
Kteis
N'Aton
OKBISh
Thelema
Tiamat
Titan
TRINC (Oracle of the Holy Bottle)
True
Tzaddi

65

Adonai
Prince
Solar

66

Abyss
Anubis
Aossic
Azyn
Black Flame
Coph Nia
Darshana
Lunar
Woman

67

Hanged Man
Khephsh
Kether
Mantra
Silence
West

68

Beetles
Dongola
Logos
Oannes
R'lyeh
Sekhet
Shakti
Shugal
Yesod

70

Dzyan
Hathor
Hidden God
Hlo-Hlo
Left Hand
Lilith
Women

71

Astral
Azazel
Desert
Festat
Jasmine
Nodens
Sperm
Thoth

72

Aiwass
Bahlasti
Chakraraja
Lust
Morya
Mu-Ion
Shaitan
Siddhis

73

Goddess
Ialdabaoth
LASH TAL
Orgasm
Perfect
Pranava
Sangraal
Set-On
Stone

74

Cross
Gematria
Greys
IHShVH
Jesus
Koph Nia (see 66)
Lucifer
Tantra
Themis

75

Ablanathalba
Abuldiz
Andromeda
Genius
Ishtar
Khamsin
Mahomet
Menses
Thelemic
Zayin

76

Behemoth
Bultu
Master
Ophidian
Orcus
Vama Marg

77

Christ
Elixir
Great Bear
Hriliu
Mouth
Stars

78

Ipsos
Ixaxaar
Vulva
Yezidi

79

Abyssal
Draconian
Muladhara
Outer

80

Baphomet
Krishna
Mantram
Qoph Nia (see 66)
Ta-Urt
The Beast

81

Bhairava-s
Falutli
Great Deep
Horus
Tower
Venus
Zos Kia

83

Gnosis
Lilitu
Wisdom

84

Apophis
Astarte
Daughter
Dog-Star
Old Ones
Pluto

85

Golgotha
Silver

86

Ahathoor
Augoeides
Infinite
Nephilim

87

Gnostic
Hastur
Justice
Laya Yoga
Maithuna
Manifest
Nothing
Truth
Yab-Yum

88

Aidoneus
Fire Snake
Gynander

89

Amalantrah
Bennu-Bird
Bijamantra
Elder Gods
Incubus
Phallus
Therion

90

Pranayama
Sothis

91

Cerberus
Nu Isis

92

Boleskine

93

Cthulhu
Genesios
Five Vees
Lamshus
Maut-Ion
Moonchild
Saturn

94

Uranus

95

Hormakhu
Kundalini
Nightside
Ninth Arch
Pentagram
Sirius

96

Bes-na-Maut
Leah Hirsig

97

Chozzar
Mahapralaya
Rakshasas
Serpent
Sirius B
Thelemite

98

El Festat
Lam-Aiwass
New Isis
Python
Typhon

99

Azathoth
Berosus
Chandrabindu
Current
Egg of Lam
Golden Dawn
Holy Graal
Jupiter
New Moon

101

Crowley
The Logos
Starry
Therionic
Tree of Life

103

Alostrael
Androgyne
Mercury
Yuggoth

104

Ipsoslam

105

Clitoris
Equinox
Niggurath
Qliphoth
Pyramids
Sothoth
Symbols
Tiphareth
Tunnels

106

Mrityu

108

Full Moon

111

Fire Storm
Perfection
Witchcraft

116

Horus-Maat
Thelemites
Ursa Major

120

Bultungin
Nuit-Isis
Secret Chiefs
True Will

121

Antichrist
Bodhisattva
Muladhara Chakra

122

Ape of Tahuti
Typhonian

123

Akilnotuas
Nameless Aeon
RPSTOVAL
Star of Set

124

Harpocrates
Hoor-pa-kraat
House of Maat
Star Ruby
The Phoenix

128

Brotherhood

131

Crucifixion

133

Qrizkuor

135

Great Old Ones
H Kokkine Gyne
Magical Revival
Star of Isis
The Tree of Life

137

Hecate's Fountain

141

Age of Aquarius
The Full Moon

142

Cynocephalus
Set-Typhon
Seven Stars

143

Cairo Working
Silver Star
Stellar Cult
The Night of Pan

144

Ankh-af-na-khonsu
House of Maut
Nightside of Eden
Ra-Hoor-Khuit
Shaitan-Aiwass

146

Isis-Sothis
Manifestation

150

Children of Isis
Star Sapphire
To Mega Therion
Wordless Aeon

151

Holy Spirit
The Great Work

152

Death Posture
Yog-Sothoth

153

Ipsissimus

154

Forgotten One

155

Nyarlahotep
Pythonness
Shemhamphorasch
Shub-Niggurath
The Ape of Tahuti
The Holy Books
The Mauve Zone

156

Great Pyramids
Mahatma Letters
The Star of Set

158

Double-Current

165

The Outer Ones

166

Tetragrammaton

171

The Necronomicon
The Wisdom of S'lba

175

Azure-lidded Woman
Ophidian Current
Stele of Revealing
The Abstruction
The Call of Cthulhu
The Cult of the Ku
The Scarlet Woman
Universality

177

Zos Kia Cultus

191

The Double-Current

192

Vulture Goddess

193

The Daughter of Maut

210

Tangential Tantrum
Wanderer of the Waste

212

Fungi from Yuggoth

216

City of the Pyramids
Esoteric Order of Dagon

222

Holy Supernal Will

248

Lurker at the Threshold

252

Nosferatu the Vampyre

358

Typhonian Ordo Templi Orientis

Aat (House, Cell) =22
Aati=31
Abominable Plateau=150=To Mega Therion
Abuldiz=75=Ablanathalba
Abyss=66=Coph Nia; Woman; Anubis; Aossic
Abyssal=79
Abyssal Crisis=156=Babalon (Neschamah) in Heb.
Achad=17
Adonai=44=Set
Agapae=31
Agape=30
Age of Aquarius=141
Ahathoor=86=Infinite
Ahitha=47=Babalon; Beast; ShT
Aidoneus=88
Aivz=58=Star
Aiwarz=60=Word
Aiwass=72=Shaitan
Akasha=41=Arim (City)
AL=13 (reverse of 31)
Al-Azif=55=Satan; Maut
Aldebaran=58=Star
Algol=47=Beast; Babalon
ALLALA=39 (reverse of 93)
Alostrael=103
AL-Shaddai=58=Star
Amalantrah=89=Therion; Phallus
Amen=33
Amenta=54=Sun; Love
Amen-Ra=52=Devil; Stele in Gr.
Amenti=62=Amrita
Androgyne=103
Andromeda=75=Ablanathalba; Satanas
Angel=39
Antichrist=121
Anubis=66
Aossic=66
Ape of Tahuti=122=Typhonian
Ape of Tahuti, the=155=The Mauve Zone
Apophis=84
Arim=41
Astarte=84=Apophis
Astral=71=Thoth; Lam in Heb.
attribute them unto (L 2:55) =232=to establish thy way; no other shall say nay

Atma=35
Atman=49
Atu=42=Hadit
Atum=55=Satan; Maut
Aud=26=Lam
Augoeides=86=Infinite
Aum=35=Maat
Aumgn=56=Will; Nu in Heb.
Azathoth=99
Azazel=71=Thoth
Azif=42=Hadit
Azyn=66

Ba=3
Babalon Working=144=Scarlet Woman
Babylon, Whore of=161
Bacbuc=32
Bahlasti=72=Aiwass
Bast=42=Hadit
Bat=23
Beetles=68
Behemoth=76
Belial=41
Bennu-Bird=89=Therion; Phallus
Berosus=99
Bes=26=Lam; God
Bes-na-Maut=96
Besz=52=Devil
Bhairava-s=81=Venus; Horus
Bijamantra=89=Therion; Osiris; Phallus
Binah=34
Bindu=50=Hadith
Black Flame=66=Abyss; Woman
Bodhisattva=121
Boleskine=92
Boulak=62
Brotherhood=128
Bultu=76
Bultungin=120

Cairo Working=143
Call of Cthulhu, the=175=universality
Cell=32
Cerberus=91

Chakra=42=Hadit
Chakraraja=72=Aiwass; Shaitan
Chalice=41=Dagon
Chandrabindu=99
Children of Isis=150=To Mega Therion
Chokmah=59=A Star
Chozzar=97=Serpent; Sirius B
Christ=77=Stars
Circle=50=Hadith
City=57=Ablanathalba
Clitoris=105=Pyramids
Coph Nia=66
Cross=74=Jesus; Lucifer
Crucifixion=131
Cthulhu=93
Cult of the Ku, the=175=Stele of Revealing; The Scarlet Woman
Current=99
Cynocephalus=142

Daath=34
Dagon=41
Dakini=48=Cycle
Darshana=66=Abyss
Daughter=84=Astarte
Daughter of Maut, the=193
Death Posture=152
Deep One=64
Desert=71
Devil=52
Diksha=52
Dog Star=84
Dongola=68
Double Current=158
Double Current, the=191
Draconian=79
Dragon=59
Dropa=54
Dzyan=70=Ayin in Heb.

Egg, the=52=Stele in Gr.
Egg of Lam=99
Elder=44=Set
Elder Gods=89=Therion

El Festat=98
Elixir=77=Stars
Equinox=105=Pyramids
Esoteric Order of Dagon=216=City of the Pyramids
Eye=35=Maat

Falutli=81=Horus
Festat=71
Fire Snake=88
Fire Stone=111
Fish=42=Hadit
Five Vees=93
Forgotten One=154
Full moon=108
Full moon, the=141
Fungi=57=Abrahamadabra; Moon
Fungi from Yuggoth=212

Gamaliel=60=Aiwaz; Word
Gematria=74
Genesios=93
Genius=75=Ablanathalba
Gnosis=83=Wisdom
Gnostic=87=Nothing
Goddess=73
Goetia=57=Abrahamadabra
Golden=57=Abrahamadabra; Moon
Golden Dawn=99
Golgotha=85
Goth=50=Hadith
Graal=39
Grail=47=Babalon; Beast
Great Bear=77
Great Deep=81=Horus; Venus
Great Old Ones=135=H Kokkine Gyne
Great Pyramids=156=Babalon in Heb.
Great White Brotherhood=244
Great Work, the=151
Grey=55=Satan
Greys=74=Lucifer
Gynander=88

Hades=37

Hanged Man=67=West
Har=27
Hastur=87=Nothing
Hathor=70
Hecate=37=Hades
Hecate's Fountain=137
Hidden God=70=Ayin in Heb.
Hlo-Hlo=70
Ho-Nan=52
Holy=60=Aiwaz; Word
Holy Books, the=155
Holy Graal=99
Holy Spirit=151
Holy Supernal Will=222
Hormakhu=95=Sirius
Horus=81
Horus-Maat=116=Ursa Major
House of Maat=124=Harpocrates; Hoor-pa-kraat
House of Maut=144=Ra-Hoor-Khuit; Shaitan-Aiwass
Hriliu=77=Stars
Hrumachis=100
Hum=42=Hadit

Ialdabaoth=73
IHVH=47=ShT; Babalon; Beast
IHShVH=74=Lucifer
Incubus=89=Therion; Phallus
Inner=60=Aiwaz; Word
Io Pan=55=Satan
Ion=38=Apep
Ipsissimus=153
Ipsos=78
Ipsoslam=104
Ishtar=75=Ablanathalba
Isis, Star of=135=H Kokkine Gyne
Isis-Sothis=146
Ixaxaar=78

Jasmine=71=Thoth; Lam in Heb.
Jupiter=99
Justice=87=Nothing

Kaaba, the=49

Kadath=45=East; Seat
Kala=25=All
Kalas=44=Set; Magick
Kali=33
Kalima=47=Beast; Babalon
Kether=67
Khem=37
Khamsin=75
Kheph-Ra=59=A Star
Khephsh=67=West
Khu=40
Kia=21
Koph Nia=74=Lucifer
Koth=54=Love; Sun
Krishna=80=Baphomet
Kteis=64=Thelema
Ku=32
Kundalini=95=Sirius

Lam=26=God
Lam-Aiwass=98=Typhon
Lamal=39
Lambika=49
Lamshus=93
Lashtal=73=Chokmah in Heb.
Laya=39
Laya Yoga=87
Laylah=59
Left Hand=70=Ayin in Heb.
Leilah=47=Babalon; Beast
Leng=38
Lilith=70=Ayin in Heb.
Lilitu=83
Lingam=56=Will
Logos=68
Logos, the=101=Crowley
Lunar=66=Coph Nia
Lurker at the Threshold=248
Lust=72=Shaitan; Aiwass
Lux=57=Moon

Ma=14
Maat=35
Magical Revival=135=H Kokkine Gyne

Magus=61
Mahatma=57=Abrahamadabra
Mahatma Letters=156=Babalon in Heb.
Mahomet=75=Ablanathalba
Manifest=87=Nothing
Manifestation=146
Mars=51
Master=76
Maut=55
Mahapralaya=97=Serpent; Sirius B
Ma-Ion=52
Maut-Ion=93
Maithuna=87=Yab-Yum
Makara=45
Manio=52
Mantra=67
Mauve Zone, the=155
Menses=75=Ablanathalba
Meon=47=ShT; Babalon; Beast
Mercury=103
Mnar=46
Moonchild=93
Morya=72=Aiwass; Shaitan
Mouth=77=Stars
Mrityu=106=Nun in Heb.
Mu=34
Mu-Ion=72=Aiwass; Shaitan
Mudra=57=Moon; Abrahamadabra
Muladhara=79
Muladhara Chakra=121

Nameless Aeon=123
N'Aton=64=Thelema; Nuit
Necronomicon, the=171
Nema=33
Nephilim=86=Infinite
Nest=58=Star
New Isis=98
New Moon=99
Night=58=Star
Nightside=95=Sirius
Nightside of Eden=144=Shaitan-Aiwass
Niggurath=105=Pyramids; Tunnels
Ninth Arch=95=Nightside; Sirius
N'Kai=35=Nu; Maat

Nodens=71=Thoth
Nosferatu, the Vampyre=252
Nu Isis=91
Nyarlathotep=155=The Mauve Zone

Oannes=68
Obeah=31
Ojas=45
OKBISh=64=Thelema; Nuit
Old Ones=84
Om=28=Man
Ophidian=76
Ophidian Current=175=universality; azure-lidded woman; the abstruption
Orcus=76=Ophidian
Orgasm=73
Orion=71=Thoth
OTO=50=Hadith
Outer=79
Outer Ones, the=165

Pan=31
Pan, the Night of=143
Pentagram=95=Nightside; Sirius
Perfect=73
Perfection=111
Phoenix, the=124=Harpocrates; Hoorpa-kraat
Pluto=84
Prana=50
Pranava=73
Pranayama=90
Puja=48
Python=98=Typhon
Pythonness=155=The Mauve Zone

Qabalah=42=Hadit
Qlipha=63
Qliphoth=105
Qoph Nia=80=Baphomet; The Beast
Qrizkuor=133

Rakshasas=97=Serpent

Rose=57=Abrahadabra; Moon
R'lyeh=68

Sadhaka=45
Sadhana=48
Sandhi=55
Sangraal=73
Saturn=93
Sebek=42=Hadit
Sekhet=68
Set=44
Sakti=60=Aiwaz; Word
Secret Chiefs=120
Set-On=73
Set-Typhon=142=Seven Stars
Shakti=68
Shemhamphorasch=155=The Mauve Zone
Shiva=59=A Star
Shub=50=Hadith
Shub-Niggurath=155=The Mauve Zone
Shugal=68
Siddhis=72=Aiwass; Shaitan
Silba=43
Silence=67
Silver=85=the reverse of 58=Star
Silver Star=143=The Night of Pan
Sin (Moon God) =42=Hadit
S'lba=34
Sirius=95=Nightside
Sirius B=97=Serpent
Solar=65=Prince; Adonai
Sothis=90
Sothoth (see Yog-Sothoth)=105=Pyramids; Tunnels; Qliphoth
Sperm=71=Thoth
Star Ruby=124=Harpocrates; Hoor-pa-kraat
Star Sapphire=150=To Mega Therion
Star of Set=123
Star of Set, the=156
Starry=101
Stela=57=Abrahadabra; Moon
Stellar=87=Nothing
Stellar Cult=143=Silver Star
Stele=61
Stone=73=Chokmah in Heb.
Sut=60=Aiwaz

Ta-Urt=80=Baphomet
Tangential Tantrum=210
Tantra=74=Lucifer; Christ
Tetragrammaton=166
Thelemic=75=Ablanathalba
Thelemite=97=Sirius B
Thelemites=116=Horus-Maat
Themis=74=Lucifer
Therion=89
Therionic=101
Tiamat=64=Thelema
Tiphareth=105
Titan=64=Thelema
To Mega Therion=150
Tomb=50=Hadith
Tower=81=Horus
Tree of Life=101
Tree of Life, the=135=H Kokkine Gyne
TRINC=64=Thelema
True=64=Thelema
True Will=120
Truth=87=Nothing
Tum=54=Sun
Tunnels=105=Pyramids; symbols (see L 2:55)
Typhon=98
Typhonian=122
Typhonian Ordo Templi Orientis=358=Brazen Serpent in Heb.
Tzaba=50
Tzaddi=64=Thelema

UFO=42=Hadit
Uranus=94
Ursa Major=116

Vagina=54=Tum; Love
Vama=37=Hades; Hecate
Vama Marg=76
Venus=81
Vulva=78
Vulture-Goddess=192

Wanderer of the Waste=210
Way=49
Wisdom of S'lba, the=171
Witch=63
Witchcraft=111
Wordless Aeon=150=To Mega Therion

Yab-Yum=87=Maithuna!
Yesod=68
Yezidi=78
Yog-Sothoth=152
Yuga (Aeon) =54
Yuggoth=103

Zain=50=Hadith
Zayin=75=Ablanathalba
Zia=36
Zos=60=Aiwaz; Word
Zos Kia=81=Horus; Venus
Zos Kia Cultus=177=The Scarlet Woman